

CRVMMES
OF
COMFORT,
THE VALLEY
of TEARES,

AND
The Hill of IOR:

*With the thankfull Remem-
brance, 1588. by water.*

*The wonderful Deliverance,
1605. by fire.*

*And the Miracle of Mercy,
1625. by earth.*

Perused and penned for euery
sinfull soule.

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TO
THE CHRISTI.
AN READER,
Zeale in PRAYER
through Christ.

Having knowne
and found by
some of my
good friends, the iust
want of a Prayer booke
of this Volume, I resol-
ued for the glorie of
Go., and the good of
his people, to fit this for
thee howsoever, which

To the Reader.

no doubt (but thou fitting thy selfe for it) will make thee a fit member to inherit eternall Life. Goe on in Gods Name, prepare thy selfe and soule to Prayer, 1. with Teares, *Mat. 5.* 2. with watching, *Lu. 4.* 3. with Almes, *Acts 10.* 4. with Fasting, as the *Ninivites*, *Jonas 3.* as *David* did, *2 Kings.* For Repentance, Fasting, and Prayer, are the onely meanes to bring thee to salvation: easie it is to pray, but to pray aright is

To the Reader.

is difficult. Heere are
Prayers prepared for
thee, prepare thee for
them, and Christ hath
prepared thee a King-
dome : to which King-
dome, God grant
wee all may
come.

Thine in the Lord,

T.S.

A 3

What

Directions

What Prayer is.

PRaier is a familiar speech
with God, in the Name of
Christ; in which, wee eyther
craue for needfull things, or
giue thanks for things re-
ceined.

What times are appointed
for Prayer.

WEe ought alwayes to
pray; at least three
times a day; in the morning,
at noone, at night. There is 3.
special occasions for it; the en-
trance vpon the daies calling
in the morning, the receiuing
Gods creatures at noone, the
going to rest at night, Daniel
cap. 10 shewes how. David in
Psal.

in Prayer.

Psal. 55. 17. verse, Euening
and morning, and at noone
will I praise thee: *and in the*
119. Psal verse 164. Seuen
times a day do I praise thee.
And more, the Apostle going
beyond the prophet, in 1 Thes.
5, 17. saith, Pray continu-
ally: *and in the* 18. In all
things giue thanks.

The meanes to stirre vp our
dull and heauy hearts to
Prayer, are three.

1 *Reade diligently the*
Word about that that
We are to pray for.

2 *Pray, that hee would*
strengthen vs with his spirit.

3 *Consider Gods glorious*
Maiesty. **A 4** **How**

Directions

How to prepare our selues
before prayer.

IF thou art to come before a
King or great person, thou
wilt order thy selfe in behavi-
our, apparrell, and words; &
frame thy selfe to all dutifull
reuerence & setmlines, much
more order thy selfe to come
before thy glorious Creator,
the King of kings, Eccl. 5. 1.
Be not rash with thy mouth,
nor let thy heart bee hasty to
utter a thing before G O D:
For God is in the heauens, &
thou art on the earth; there-
fore let thy words be few.

What

in prayer.

What gesture we are to vse
in prayer.

THe most decent & fit-
test gesture is kneeling,
and looking vp to Heauen,
when we desire blessings
vpon vs, and pardon for our
finnes, groueling and loo-
king downward vnto the
earth, when we remember
and bewaile our sinfull life
passed, Acts 7. 60. Yet any
decent gesture may bee used
in Praier. We may pray ei-
ther in,

- 1 Going.
- 2 Standing.
- 3 Lying, or
- 4 Sitting.

So it bee comely to ex-

A 5

presse

Directions

presse the affections of the heart, either by voice or silence.

The manner how we ought
to conceiue of God
in prayer.

MAn cannot see G O D
face to face in prayer;
but as a man may see another
mans face in a glasse that
stands behinde him, so may
man see God. A man may
see the sea, but not the depth
or bottome of the Sea. The
Heauens, but not what they
containe: the Sun, Moone,
and Starres, but not the ex-
cellency of their glory. So wee
may see God in his workes,
words, and deedes; but may
not

for Prayer.

not see him in his substance.
So we must pray to him in his
glory, but not in shape.

When to vse our trance
or Soliloquie.

WEe may vse it, before
or after prayer, or at
midnight, or waking from
our sleepe, as it were to be ra-
nished in spirit, or to bee rapt
up to heauen with good and
godly desires, & serious hea-
venly meditations.

What our Eiaculations are.

Eiaculations are short and
Epithy prayers, as the lif-
ting up of the heart into hea-
uen, secretly and sodainly: &
this short kinde of Prayer,
ought

Directions

ought to be used, as any occasion offers it selfe, every houre in the day.

Why God sometimes doth not, nor will not heare our prayers.

THese reasons be sometimes : First, because we know not to aske as we ought, Mat. 20.v, 22. *And Iesus answered and said, Ye know not what ye aske.*

Another reason, because we aske amisse, Iam. 4, 3. *Ye aske and receive not, because ye aske amisse, that ye may lay the same vpon your pleasures.*

A third reason, because
the

in Prayer.

the things we aske bee not
good for vs, though they be
good in themselves, 1 Cor.
3, 12. *If any builde on this
foundation, gold, silver, pre-
cious stones, &c.*

A fourth reason; God
often delayes the graunting
what we desire, that he may
the more stirre vp our faith
and hope, & make vs more
careful and diligent to pray;
and that we may the better
esteem his gifts when we
haue them, and shew our
selues more thankfull and
obedient vnto him.

How

How God heares our prayers,
& grant our requests.

God alwaies hears our
prayers two wayes.
First in Mercie, secondly in
Wrath. When he heares in
mercy, hee graunts our re-
quests. When he heares in
wrath, our prayers are tur-
ned into sinne, as Ps. 78, 29,
30, 31. and too many ex-
amples haue we had of late
in this Land. When wee
heare and see many crossed
in their intents, presently
they haue prayed & wished,
the plague to take them
which thus haue offended
them. And God hath gran-
ted their requests, and per-
formed their prayer, both
vpon

in Prayer.

vpon themselves, and those
that thus prayed for it in
wrath and fury. The Lord
graunt vs. to make it an ex-
ample of better things to vs

*When GOD will not heare
vs at all, but rejects
our prayer.*

THen GOD will not,
when there is a purpose
to commit sinne wittingly
and willingly; and when we
haue neither faith, nor
a good consci-
ence.

THE



THE READERS PRAYER.

Mercifull LORD
GOD, inspire I
beseech thee, me
with thy heavenly Wise-
dome; & grant me grace,
that whatsoever I shall
pray unto thee for, it may
be for thy glory, my com-
fort, and the saluation of
my soule. Grant it be ful-
filled, to the perfection of
thy

The Readers

thy number, and to the
euerlasting comfort of all
thy faithfull Flocke. Con-
tinue Lord thy fauors, so
that I may neuer finde
want of thy graces, but so
(O Lord) replenish mee
with thy holy Spirit, that
I may through the valley
of Teares, passe onto the
hill of Ioy. By this valley
of teares, did Peter, Paul,
and the rest of thy faith-
full flocke weepe, and by
weeping got to that hill of
Ioy, the new Ierusalem;
where all teares were wi-
ped from their eies: grant
good


Prayer.

good God, wee may so in
life and conuersation fol-
low them, that wee may
arriue at the happy Hauens
of thy Kingdome, euen
for Christs sake,
Amen.

A Pre-



A
PREPARATION
to Prayer.

 Lord, glorious,
mercifull, and e-
uer-living, lo-
ving Father. Look downe
I beseech thee, with pity
and compassion, upon me
a poore, miserable, and
wretched sinner; mollifie
my heart, moysten mine
eyes, prepare my Senses,
settle my affections so up-

A Preparation.

on thee, that now in pray-
ing my tongue and heart
may so accord, that my
Prayers may bee accepta-
ble in thy sight: Graunt
this deere God and mer-
cifull Father, for Iesus
Christ his sake, to whom
be glory and praise now
and for euer,
Amen.

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CRVMS

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CRUMMES OF COMFORT.

*A speciall Remedy for a sicke
Soule, whereby the Sinner
may recouer himselfe from
the valley of Teares, to the
Hill of Ioy. Or, a medi-
cine for the Plague.*



*First, fast and pray;
and then take a
quart of repen-
tance of *Ninety*,
and put in two handfuls of
Faith in the blood of Christ,
with as much Hope and
Charity as you can get, and
put*

Crummes of

put it into a vessel of a cleane
Conscience : then boyle it
on the fire of Loue, so long
till you see by the eyc of
Faith, the blacke foame of
the loue of this world, stink
in your stomack : then scum
it off cleane with the spoon
of faithfull prayers . When
that is done, put in the pou-
der of Patience, and take
the cloath of Christs inno-
cency, and straine all toge-
ther in his Cup: then drinke
it burning hot next to thy
heart & couer thee warme,
with as many cloaths of A-
mendment of life, as God
shall strengthen and enable
thee to beare, that thou may-
est sweate out all the poison
of

Comfort.

of Couetousnesse, Pride,
Whoredom, Idolatry, Vsu-
ry, Swearing, Lying, with
such like. And when thou
seeleſt thy ſelfe altered from
the fore-named Vices, take
the powder of Saywell, and
put it vpon thy tongue; but
drinke thrice as much Doe-
well daily. Then take the
Oyle of good Workes, and
annoint therewith thy eyes,
eares, heart, and hands, that
they may be ready & nim-
ble to miniſter to the poore
members of Chriſt. When
that is done, then in Gods
Name ariſe from ſinne wil-
lingly, reade the Bible day-
ly, take vp Chriſts Croſſe
boldly, and ſtand to it man-
fully,

The Crummes

fully, beare all visitation patiently; pray continually, rest thankfully, and thou shalt liue everlastingly, and come to the Hill of Ioy quickly. To which place hasten vs (Lord) speedily.

*A Morning Prayer at our
first waking from sleepe
in our bed.*

O Heauenly Father, of
all light the true Sun-
shine, so open my hart with
this the opening of my eies;
that it may still bee so fixed
on thee; that this day and
all the rest of my life I may
find comfort and consolati-

Comfort.

on in thee: And grant most
mercifull Father, as thou
hast beene my keeper this
night, for which I giue thee
heavenly & hearty thanks,
so thou mayest be my com-
forter this day, and all the
daies of my life. Grant this
O God, and mercifull
Father, now and for euer,

Amen.

*A morning Prayer for
a single man or
maiden.*

O Most gracious Lord
God, hearken, and
heare I beseech thee, to my
Morning Supplication,
B which

Crummes of

which I shall make vnto thee: grant good God my request, and fulfill my desires. I confesse vnto thee, that I am most wicked, most sinnefull, and most vilde from my Cradle to my Youth, time by time I haue sinned by thought, word and deed. There dwels no goodnesse in me; correct (O Lord) my vices, increase my vertues, amend my life, O grant I may spend this day in godly and holy exercises: free me from all ill thoughts, cleanse mee from wicked imaginations, direct my wayes in godly courses; and grant (good God) that all I shall take in
har

Comfort.

hand this day, may tend to
thy glory, my comfort, and
the saluation of my soule,
and the furtherance of thy
Church, through Iesus
Christ, *Amen.*

A Morning Prayer.

O Most gracious God
and louing Father,
wee heartily thanke thee for
all thy louing kindnesse so
abundantly shewed vpon
vs: for our Election, Crea-
tion, Redemption, merci-
full Vocation, Iustification,
Sanctification, & continuall
Preseruatiō, and for the
same assured and most

Crummes of

comfortable Hope, which
thou hast giuen vs of our
Glorification in the World
to come. We praile thy
gracious goodnesse, for so
mercifully preserving vs
this present night, and de-
liuering vs from all dangers
both of soule and body,
for that thou hast giuen vs
so sweete and comfortable
rest, and hast now present-
ly brought vs to the begin-
ning of this day. And as
thou hast safely preserved
vs vnto this present houre,
from all dangers of this
life : so we beseech thee to
continue this thy fauour
toward vs this day, and the
whole course of our life.

Suffer

Comfort.

Suffer vs not by vaine allurements of this World, to bee drawne away vnto Sinne and Wickednesse, assist vs with thy grace and holy Spirit, that wee spend not our time vainely or idly, but that wee may alwayes be diligently exercised in the duties of our calling, to the benefit of our Brethren, and discharge of our Conscience: grant that in all our consolations, words and workes, wee may euer haue thee present before our eyes, through Iesus Christ our Lord, *Amen.*

Crummes of

An Evening Prayer.

O Most gracious Lord
God, and louing Fa-
ther; wee heartily thanke
thee for all thy louing kind-
nesse so abundantly shewed
toward vs: for Election,
Creation, Redemption,
mercifull Vocation, Iustifi-
cation, Sanctification, con-
tinuall Preservation; and for
that same assured and most
comfortable hope, which
thou hast giuen vs of our
Glorification in the World
to come. Wee doe praise
thy gracious goodnesse for
so mercifully preserving vs
this present day, and deli-
uering

Comfort.

nering vs from perils and dangers, both of body and soule; for prospering, and preserving vs in health and prosperitie, for keeping vs from sudden death, and all dangers, and giuing vs all things necessarie for this present life; as health, food, apparrell and all other conuenient things needefull. This gracious goodnesse of thine, we beseech thee (O Lord) to continue towards vs for euer. And here, O Lord God, we offer vnto thee our selues, our soules, our bodies, our liues, our meanes, and all we haue, in assurance that that cannot perish which is committed

Crummes of

unto thee: Take vs O Lord
into thy hand, receiue vs in-
to thy protection, keepe vs
this night, that our bodies
may sleepe, and our soules
may watch for the com-
ming of our Saviour, thy
Son Iesus Christ, that so our
soules and bodies may bee
more apt and able to serue
thee in that estate of calling,
wherein thou hast thought
good to place vs. We con-
fesse and acknowledge (thou
mercifull God) that we are
most miserable and wicked
sinners, as well by originall
corruption of our nature, as
by the course of our euill
and naughty life: we haue
and doe daily breake and
trans-

Comfort.

transgresse thy most holy Lawes and Commandements, both in thought, word, and deed. By the meanes of this sinne and corruption, wee doe most continually deserue most iust condemnation, and to bee for euer cast out of thy presence; yet such is thy goodnesse toward vs, that thou wilt not suffer vs thus to perish in our sinnes, but hast sent thy owne deare Sonne Christ Iesus to take vpon him, whatsoeuer is due to vs, to reconcile and make vs one with thee againe. In him therefore and through him, we come vnto thee, beseeching thee for his

Crummes of

sake, that wee feeling the
griuousnesse of our finnes,
and groning vnder the bur-
then of them, may feelee the
reliefe and ease of them, in
that we, through thy holy
Spirit, assure and stedfastly
belecue, that Christ hath
borne the burthen of them
euen for vs. Grant (O Lord)
that we being assured here-
of in our Conscience, may
through thy holy Spirit bee
renewed with more graces:
and hate, detest, and abhorre
sinne, and studie to liue ac-
cording to thy blessed will,
during our whole life: Grant
this, O Father, both now
and for euer hereafter, A.

men.

Comferts.

*A Morning Prayer for
Souldiers.*

O Beningne and merci-
full, glorious and e-
uerlasting Father, which
createdst Light and Dark-
nesse, which hast made all
things, and gouernest and
guidest all things; I poore,
wretched, miserable, and
wicked sinner, cast my selfe
downe heere before thy
glorious Throne; begging,
crauing, requesting, requi-
ring, and beseeching thee
euen for Christ Iesus sake,
to looke downe vpon mee
poore & distressed wretch,
with pittie and compassion,

Crymes of

to pardon, forgiue, and forget all my finnes, actuall and originall, Omissions and Commissions, or whatsoever: All, O Lord God, that I haue committed against thee, in thought, word, or deed: O pardon them, I beseech thee: burie them in the depth of the Sea. O Lord, open the streames of thy Mercy: powre downe the showres of thy Grace: Quench the ill imaginations and wicked thoughts of my minde. Settle assured Faith in my conscience: Binde thy heauenly graces to mee; grant in all my Seruice, I may bee thy true Seruant, and so
through

Comfort.

through thee may serue my
Master and Mistresse, in all
dutie, that I may bee plea-
sing & acceptable to them,
with all singlenesse and sin-
cerity of heart, that I may
doe, and deale vprightly
with all I take in hand, and
that at the last, I may receiue
with comfort that ioyfull
saying, Well done thou
good and faithfull Seruant,
enter into rest. Which grant
most gracious God, for Je-
sus Christs sake, *Amen.*

Crummes of

*An Evening Prayer for a
Servant.*

O Lord God, which
hast granted me grace
to passe this day quietly, in
my duty toward my Ma-
ster and my Mistris, grant I
may passe this night quietly
in sleepe, and due rest, keepe
me (O Lord) let a watch o-
uer me, let thy good Angels
guard me, & grant me such
sweet and comfortable rest,
that I may bee fresh in the
Morning to feare and obey
thee, to serue and please my
Master, and all the rest. O
Lord, employ me so in thy
seruice, that I may sleeping
or

Comfort.

or waking magnific thy
name, through Iesus Christ,
in whom I take my rest
now and for euer. Amen.

*A Munday Morning
Prayer.*

O Lord God, which
made the Heauens,
the Earth, the Seas, Man,
Fish, Birds, and Beasts, and
all things : wee poore di-
stressed sinners, full of sinne
and iniquitie, presume to
bring vnto thee, our woun-
ded soules for to cure :
our sinnes and wickednesse
haue wounded vs, our trans-
gressions haue taken hold
vpon

Crimes of

upon vs, we are euen laden
with filth, wee daily pro-
voke thy anger, weeke af-
ter weeke, day after day,
houre after houre, and eue-
ry minute wee transgresse
by thought, word, or deed;
wee promise amendment,
but daily runne on in our
course of wickednesse, wee
haue no minde, of Heauen-
ly Designes; but the Dewill,
the World, and the Flesh,
hant vs in all our thoughts,
at all times: nay, in our
very Prayers they betray
vs, and carry our mindes
another way: Yet Lord
thou hast spared vs this
Weeke past, and all the
rest of our liues, so we be-
seech

Comfort.

seech thee to spare vs this
Weeke comming, and all
the time wee haue to liue :
and as wee now begin the
Weeke, so grant (good
God) we may begin with
new Spirituall Graces, to
feare, serue, and obey thee
all the dayes of our life.
Keepe vs O Lord, from
sudden death, temptation,
tribulation, persecution, and
affliction, prosper (O Lord)
our works, our labours, our
paines ; bee with vs at the
beginning, the end, and pro-
ceeding in our Vocation
and Calling, grant we may
deale vprightly, and let the
carriage of our Affaires bee
(O Lord) so pleasing vnto
thee,

Crummes of

thee, that they may draw our I
downe thy blessings vpon eeld
vs, and (O Lord) keepe vs he ha
this Weeke following, thri Father
uing in our estates, and reli
gious in our carriage, al
waies meditating of good, A P
for thy glory, for the
Church and Common-
wealths good, so that what-
soever we lay our hands to,
thou wilt bend our hearts
to the same, so it be to thy
praise and glory. Receiue vs
mercifull Father into thy
protection, and grant to vs
these graces, and all com-
forts, that are, may, or can be
for our furtherance to sal-
uation, euen for thy onely
Sonnes sake Christ Iesus.
our

Comfort.

draw our Lord, to whom wee
vpon weeld praise in that prayer
he vs he hath taught, saying, *Our*
Father, &c.

*A Prayer to bee said when
wee wash in the
morning.*

O Lord God, heavenly
Father, wash away I
beseech thee our sins, cleanse
out iniquities, purge our of-
fences, and purifie vs with
thy grace : and as this wa-
tery Element washeth off
the filth from our flesh ; so
we beseech thee send down
thy heavenly graces, to
wash and cleanse our soules
from

Crammes of

from sinne and iniquity, and
grant wee may keepe it till
day free from all spots
sinne, or pollutions of wick
kednesse : grant this deere
God, now and for euermore
we beseech thee, euen for
Christs sake. *Amen.*

A Noone Prayer.

O Lord God, glorious
in Maiesty, strong in
power, mighty in deliue-
rance: I poore worine, dust
and ashes of the earth, pre-
sent my selfe before thee;
most intirely thanking thee
for preseruing me this part
of this day past : and now I
entreat

Comfort.

quity, and treat thee to preserve me
pe it the rest of it comming, and
spots, that I may so moderately
of w^harry my selfe in all my af-
is deen^{er}es comming, that they
ermor^{er} may bee directed by thy
uen for^{er} heavenly providence and
wisdom^e; and to that pur-
pose (O Lord) let me have
thy feare before mine eies,
thy helpe and assistance to
lead me and direct me in the
rious wayes of godlinesse, holi-
ng in^{er}nesse, and purity. Keepe me
live. O Lord from sinne, wicked-
dust^{er}nesse, deceit, and vngodli-
re-^{er}nesse, and prosper and pre-
see; serve mee in all happinesse
thee the hinder part of this day
art comming, till it shall please
v^{er} thee to send the euentide of
case

ease vnto my body ; and
grant vnto mee this after
noone , such comfortable
thoughts and consolations
with such like heauenly me-
ditations, that they may stir
and rouse vp my thoughts
from all ill imaginations,
and onely tend to thy glory,
and the furtherance of my
saluation, in such good man-
ner, that I may finde my
selfe guided and gouerned
by thy prouidence. Grant
this Lord we beseech thee,
in that prayer which thou
hast taught vs, saying, *Our
Father, &c.*

the latter part of the day
commenced, and it shall please
the Lord the number of
cattle

Comfort.

*An Evening Prayer for
Munday.*

O Lord, which art our
God, we intreat thee
upon the bended knees of
our bodie, with the griefes
of our hearts, to accept this
our Evening Sacrifice of
thanksgiving and praise.
Wee thanke thee, O Lord
God, for keeping vs this
day past, and all the rest of
our life; for giuing vs food,
raiment, health, and prosper-
ity, for keeping vs now
and for euer in perfection
of thy graces, for keeping
vs from sudden death, and
all other mischiefes this day
past;

Crummes of

past; so wee beseech thee,
O Lord God, to keepe vs
this night comming in
peace and quietnesse, both
in body and goods: Grant
good God, vnto vs quiet
rest, and comfortable sleepe,
perfect health, and keepe vs
from all preturbations,
trouble, fire, theeves,
stormes, and tempests: set
vs free from them (O Lord)
we intreat thee, and set thy
holy Angels as a guard and
watch ouer vs, that we may
enioy the sweete rest and
comfort of this night, that
wee may be the better able
to go on in thy seruice: and
O Lord, grant that when
we wake, wee may wake
with

Comfort.

thee, with the ioy of the holy
pe vs Comforter, and bee so set-
g in tled in the true assurance of
both thy gracious protection,
Grant that we may daily finde and
quiet seele some comforts of thy
keeps, heavenly graces in our
epe vs hearts, with ioy and com-
ons, fort. Grant this (good Fa-
eues, ther) for Christs sake in the
s: set Prayer he taught vs, saying,
Lord) *Our Father, &c.*

et thy
d and
e may
and
that
rable
: and
when
wake
with

*A Trance or Soliloque at
midnight.*

Lord receiue vs into thy
tution, let thy good Spi-
rit attend vpon vs, be with vs
sleeping and waking, replenish
with

C **our.**

Crummes of
our hearts with rest, and in
our soules watch vnto thee,
and our bodies relye vpon
thee, that we may dreame of
thee sleeping, and thinke of
thee waking, and alwayes sta-
dy to please, serue, and obey
thee, now & for ever, through
Christ our Lord and Saviour.
our. Amen.

*A Morning Prayer for
Tuesday.*

VEE intreate the
most merciful Fa-
ther, to accept our prayer
and supplications, which
wee shall offer before thy
Diuine Majesty; wee con-
fess

Comfort.

and in
thee
vpon
me
ke
s sta
d ob
rough
Sami
for
the
ful Fa
raye
whic
re th
con
fess
fesse and acknowledge, thou
mightst haue poured down
justly thy judgement, and
indignation vpon vs: In ju-
stice thou mightst haue ta-
ken vs this night passed in
our sleepe, and plunged vs
suddenly into Hell, and per-
petuall destruction: yet in
mercy thou hast spared vs
(O Lord God) we heartily
thanke thee, that of thy
great bounty thou hast
kept vs safe this night, and
brought vs to the begining
of this day, now spare vs
good God, spare vs we be-
seech thee: and as thou hast
euer beene our defence: so
we beseech thee defend and
protect vs hereafter, that
C 2 we

Crummes of

wee may become thy faith-
full Seruants and foilowers:
Blesse we beseech thee this
day, & for euer, our labours
and paines: further our en-
deauours: blesse vs in our
trading; helpe vs in our
needes and necessities, aide
vs in all good workes: pre-
serue vs from all sinne and
wickednesse, and deliuer vs
in all temptations: blesse
we beseech thee our whole
houehold, all about vs, either
Friends or Foes: lessen the
number of our Foes, in-
crease the number of our
Friends: blesse our Neigh-
bours: grant Vnity and
Concord, and loue betwixt
them and vs. Keepe them
and

and
and
Lon
our
live
Chr
Ow

A

C
bef
ast

Comfort.

and vs, and all about vs, now
and for euer. Grant this
Lord with full pardon of
our finnes, and true and
lively hope in thee, through
Christ our Sauour. *Amen.*

Our Father, &c.

*A Prayer to bee said when
wee wash in the
Morning.*

O Lord God, heauenly
Father, wash away I
beseech thee our sinne, &c.
as before,.

Crummes of

*An Euening Prayer for
Tuesday.*

HEauenly God and
mercifull Father, as-
sist vs in our prayers, and
grant vs our requests, wee
humbly intreat thee. Looke
downe, (O Lord) looke
downe, wee beseech thee,
and grant our requests: we
thanke thee that thou hast
kept and preserued vs this
day, and all the rest of our
liues to this present, in
health, prosperity, and good
successe. Mercifull Father,
wee intreate thee, that as
thou hast kept vs this day
passed, so wee beseech thee

to

Comfort.

for
and
af-
and
wee
ooke
ooke
hee,
we
haſt
this
our
in
ood
ner,
as
day
hee
to

to keepe vs this night com-
ming, and as thou haſt ap-
pointed times and ſeaſons,
as this to bee the ſecond
night of this weeke, ſo wee
beſeech thee to ſet a ſecond
watch ouer our ſoules and
bodies, that we commit no
finne, in thought nor deed:
grant vs quiet ſleepe, com-
fortable reſt, keepe and de-
ſend vs from ſudden death,
and feareful Affrightments,
danger of fire or tempeſts,
diſturbance by theeuſes, or
any other dangers whatſo-
euer, and grant as we now
lye downe to reſt in Bed, ſo
we may remember the reſt
of our bodies in the Graue,
till it pleaſe thee to raiſe vs.

Crummes of

Eleſſe this night and for e-
uer, all that be forced to tra-
uell by Land or Water, all
poore Souldiers, that keepe
watch and ward, and we be-
ſeech thee ſo to watch and
wake with them, and vs, that
we may riſe in the morning
to giue praiſe and thanks
to thee, through Chriſt Je-
ſus our Lord and Saujour.
Amen. Our Father, &c.

*A Trance or Soliloque at
midnight.*

Lord God receiue, and
take, and keepe vs, and
enery one of vs : Lord let vs
not periſh unprouided, but
giue

Comfort.

for e
to tra
er, all
keepe
ve be
hand
s, that
rning
nkes
t Ic-
iour.

giue vs time and grace to Re-
pent: Come Lord Iesus, re-
ceiue vs into thy protection,
and defend vs from all dan-
gers both of soule and body;
and let vs finde thy graces,
and feele thy fauours, now
and euermore. Amen, Amen.

A Morning Prayer for Wednesday.

ic at
and
and
t vs
but
ine

O Eternall, mercifull, lo-
uing Father, I intreate
thee to looke downe vpon
mee; wicked and wretched
sinner, and to grant my re-
quest: O Lord, I giue thee
heauenly & hearty thanks
for keeping mee this nigh

Crammes of

past, and that thou hast
safely brought mee to the
beginning of this day, de-
fend me (O Lord God) in
the same, and grant I may
spend this day to thy glory,
my comfort, and the good
example of all that are a-
bout me. O Lord, I beseech
thee, be vnto me a Guide,
and Protector, ouer the
wayes, workes, and words,
that I shall walke, doe, or
speake this day, and all the
rest of my life, grant I may
wholly dedicate my selfe
vnto thee, and strue to liue
more godly and purely, and
alwayes study to feare,
serue, and obey thee, and
to set forth thy praise, and
to

Comfort.

to finde thy fauour, mercy,
and goodnesse, showed and
powred vpon me, both now
and for euer hereafter :
grant this deare God and
mercifull Father, in that
Prayer which thou hast
taught me, saying, *Our Fa-
ther, &c.*

*A Prayer to bee said when
wee wash in the
Morning.*

O Lord God, heauenly
Father, wash away I
beseech thee our finnes,
cleanse our iniquities, &c.
as before.

An

Crummes of

*An Euening Prayer for
Wednesday.*

O Most gracious God
and heauenly Father,
renew I beseech thee my
strength to prayer. As the
Eagle reneweth his Age by
grinding of his Bill : so (O
Lord) renew mee in grace
and griefe for my sinnes. O
Lord, I beseech thee accept
this Euening prayer for all
thy mercies : I haue sinned
(O Lord) against thee, in
thought, word, and deed, all
this day long, and all the
dayes of my life, I haue
done wickedly, inso much,
that I am ashamed to con-
fesse my sins : yet, O Lord,
thou

Comfort.

thou hast spared me this day
and all my life past. O Lord,
I beseech thee, if I haue
done any thing this day, or
at any other time hereto-
fore, that hath been displea-
sing vnto thee, pardon it, I
beseech thee : forgiue it, I
intreate thee : forget it, I de-
fire thee : and finally, quit
and free mee from punish-
ment of the same. O Lord,
blesse and keepe mee this
night from all my bodily
and ghostly enemies, from
all dreames, fantasies, and
suggestions of the Deuill,
from all stormes and tem-
pests, from fire, sudden death
and danger, good Lord de-
liuer me ; and grant I may

amc

Crummes of
rise in the morning to praise
thee, now and for euer. *A.*
men.

A Trance or Soliloquie at
midnight.

O Lord, what shall I do?
whither shall I flye?
where shall I bee safe, but
with thee? take mee, receiue
me, keepe and defend me, now
and for euer. O Lord giue me
quiet rest and sleepe, and Lord
protect me, and grant mee
comfort in thee, this night
and for euermore. Amen.

A

Comfort.

*A Morning Prayer for
Thursday.*

O Heauenly Father, and
good God, raise and
rowse vp my dull senses. As
the morning Larke flyeth
vp with sweete singing, still
looking vpwards toward
thee : so (O Lord) grant my
heart, eyes, and affections,
and all may bee lift vp vnto
thee (O Lord.) It is thy
mercie that hath kept mee
this night past, and brought
me to the beginning of this
day ; I giue thee heartie
thanks for the same : So (O
Lord) guide and gouerne
mee this day, that I may
walke

Crummes of

walke vprightly in all my
dealing, be true and iust in
all my doing, and giue mee
the sanctification of thy ho-
ly Spirit, to finde and feele
thy helpe in the prosperity
of health and happinesse, to
the setting forth of thy
praise and glory, that I may
io injoy the benefit of this
day, that I may finde and
feele thy comfort, through
Iesus Christ our Lord. *A-*
men.

*A Prayer to bee said when
wee wash in the
morning.*

O Lord God, heauently
Father wash away
be-

Comfort.

beseech thee our sinnes,
cleanse our iniquities, purge
our offences, and purifie vs
with thy grace, and as this
watery Element washeth
off the filth from our flesh,
so wee beseech thee, send
downe thy heavenly graces
to wash and cleanse our
soules from sinne and ini-
quity; and grant wee may
keep it this day free from all
spots of sinne, or pollutions
of wickednesse: grant this
deare God, now and for
euermore we beseech thee,
euen for Christs sake. *A-*
men.

A

Crummes of

A Noone Prayer.

O Lord God, glorious
in Majesty, strong in
power, mighty in deliue-
rance, &c. as before.

*An Euening Prayer for
Thursday.*

Most great and omni-
potent God, and hea-
uenly Father, most glorious
Creator, I intreate thee to
grant my request, and ac-
cept this my Euening Sa-
crifice of prayer & thankes-
giuing: I beseech thee be a
powerfull Protector and
Defender

Comfort.

Defender of me this night :
and as thou hast beene (O
Lord) my Defender all this
weeke past, so I beseech
thee bee a Defender of all
this part that is to come. (O
Lord) keepe me in thy pro-
tection, shield me from all
dangers, defend mee from
sudden death, and send I in-
treate thee, the good Spirits
to watch ouer me this night,
and for euer hereafter. I
thanke thee for blessing me
this day past, and I intreate
thee good God. so to con-
tinue thy blessings more
and more toward me, that I
may feele and finde, that
thou (O Lord) art my euer-
lasting shield, and succour.
Heauen.

Crummes of

Heauenly Father, let mee
feelee those joyes that bee
true comforts vnto my
soule; and I beseech thee
grant my very dreames
may bee of thy heauenly
joyes, and grant I may at
last enjoy such joy & com-
fort in thee, that I may rest
in thy Kingdome for euer
and euer. *Amen. Our Fa-
ther, &c.*

*A Trance or Soliloque at
midnight.*

I *Ift up my heart (O Lord)
vnto thee, plucke downe
my haughty lookes, and hum-
ble me, O humble mee, and
make*

Comfort.

make me but one of thy num-
ber: O come Lord God, come
sweet Christ, let mee finde
comfort, let mee feele some
taste, let me feele some touch,
let my heart bee prepared,
touch my heart, that good
may enter into me, keepe my
soule now and euer, from
danger of sinne I humbly be-
seech thee O Lord in that
prayer which thou hast
taught me.

Friday Morning Prayer.

VNto thee (O Lord) I
come with a broken
and contrite heart, sorrow-
ing

Crummes of

ing for my finnes, seeking to
finde comfort at thy hands.
O! thou knowest my
griefe, my sorrow, and care,
O! I feele and finde thy
comforts. Lord I thanke
thee, that thou hast kept me
this night past, and that thou
hast safely brought mee to
see the glistering light : (O
Lord stirre mee vp, that I
may finde some comfort;
preserue and keepe me, that
I may finde some joy in
soule and body, this day &
for euer : and as the Church
prepares this day to Fast, so
prepare thou (O Lord) mee
in soule and body, that I
may fast from all sinne and
wickednesse, and strengthen

me

Comfort.

me against the World, the
Flesh, and the Deuill, and
all temptations, that I fall
not into sin or transgression;
but grant, that I may spend
this day with all the dayes
of my life, in holy conuersa-
tion, to thy glory, and good
example of all men. Grant
this (O Father) now and for
euer. *Amen.*

*A Prayer to bee said when
we wash in the
morning.*

O Lord God, heavenly
Father, wash away I
beseech thee our sins, &c. as
before.

A

Crummes of

A Noone Prayer.

O Lord God, glorious in
Majesty, strong in po-
wer, mighty in deliuerance,
&c. as before.

*Friday Nights
Prayer.*

Mercifull Lord God,
which hast let mee
passe this day in health and
prosperity, I entreate thee,
grant that this night I may
take my rest in quietnesse
and peace : and although
thou hast now taken away
the day light, yet I entreate
thee

Comfort.

thee not to take away the
spirituall light of grace: In-
fuse into me (O Lord) the
Spirit of comfort, and al-
though our Sleepe bee as
Death, and the Bed as the
Graue: yet suffer vs not to
perish suddenly, or vnpre-
pared: but watch ouer vs,
(good Father) and guide,
and guard vs now and for
euermore. Let no affright-
ments fall vpon vs, keepe vs
from fire, stormes, and tem-
pests, the cues, sudden death,
danger, and be vnto vs now
and for euer, a true Pro-
tector, a Defender, and Di-
recter. O Lord, pitch thy
Tents about vs, and remem-
ber thy Church, and euery
D member

Crummes of

member thereof, to preserve my ey
and keepe, especially the in fol
poore afflicted Protestants I am
in Germany, and elsewhere my f
All the persecuted for the bes
Gospell; all in tribulation, to ca
or temptation, or misery my ch
put an end and period to waki
their griefes, and send com bme
fort vnto them, and Lord and f
receiue them and vs, this
night and euer into thy
hands, and so wee conclude,
saying, *Our Father, &c.*

*A Trance or Soliloque at
midnight.*

Mercifull Lord, let me que
not dye before I liue: Lor

my

Comfort.

my eyes haue taken pleasure
ly ch in folly, my heart in sinne, now
estaun I am sorry for it, I esteeme
where my selfe unworthy to call
or thees Father; yet Lord esteeme
lation to call mee Sonne: so rectifie
misery my thoughts, that sleeping or
od to waking, I may bee alwayes
com thine, so Lord let it be now
Lord and for euer.

*Saturday Morning
Prayer.*

SANCTIFIE (O Lord) this
Saturday vnto vs, and to
all about vs, heare vs deare
Father, and grant our re-
quest now and for euer. O
Lord, we giue thee thanks,
D s that

Crummes of

that thou hast kept vs this
night, and to this present; and
namely, to this last day of
this weeke: grant wee may
spend this day soberly, qui-
etly, and religiously, in
heart and soule, that it may
bee for thy glory, our joy
and comfort; roote out all
vnjust thoughts out of our
minde, keepe vs (O Lord)
from all wickednesse, and
from all sin, and bee a guide
vnto vs in all needes and ne-
cessities. O Lord, as thou
hast brought vs to the last
day; so we entreate thee to
bring an end of sinne vnto
vs, and cloath vs with the
robes of Righteousnesse.
O God, we entreate thee,
grant

Comfort.

grant this for our blessed
Mediators sake, Christ Ie-
sus our Lord. *Amen.*

*A Prayer to bee said when
wee wash in the
morning.*

O Lord God, heavenly
Father, wash away I
beseech thee our sinnes,
cleanse our iniquities,
purge our offences, and pu-
rifie vs with thy grace: and
as this watery Element
washeth off the filth from
our flesh; so wee beseech
thee send downe thy hea-
venly graces, to wash and
cleanse our soules from sin

Crummes of

and iniquitie, and grant wee
may keepe it this day free
from all spots of sinne, or
pollutions of wickednesse;
grant this deare God, now
and for euermore wee be-
seech thee, euen for Christs
sake, *Amen.*

A Noone Prayer.

O Lord God, glorious in
Majesty, strong in po-
wer, &c. as before.

*Saturday Nights
Prayer.*

Mercifull and heauen-
ly Father, looke vpon
me

Comfort.

nt wee me wretched sinner, which
y free here am come to giue ac-
c, or count of all my finnes com-
nesse; mitted this weeke, this day,
now and all my life past. O Lord,
e be- Lord God, haue mercy,
rists haue pittie, and looke with
compassion vpon me poore
sinner, I haue justly deser-
ued hell, death, and damna-
tion euery way, euery day,
& euery houre, this weeke,
and all my life past: yet like
a mercifull God, thou hast
defended me. O Lord, as
this weeke is now at an
end, so let my finnes end,
and call mee not to account,
(here make confession of all
thy finnes with sorrow, which
thou hast committed the
D 4 whole

Crummes of
whole weeke past.) O Lord, I glory
confesse all, I yeeld my selfe get,
worthy of death; yet Lord, past
spare me, spare me, haue euer
mercy vpon me, pardon me, pray
and grant that I may haue taug
this night quiet rest, that I her
may bee the better able to
serue thee to morrow. Be
this night my defence, my
guide, my strong hold, my
fortresse, and sole comfort;
and grant that I may with a
quiet conscience, lye downe
to take my rest in peace and
quietnesse. Let thy good
Angels attend on mee slee-
ping or waking, let no af-
frightments trouble mee,
but in the midst of dark-
nesse inlighten me with thy
glory;

Comfort.

Lord, I glory; and pardon and forget, and forgiue all my sins past: grant this now and for ever I beseech thee, in that prayer which thou hast taught me, saying, *Our Father, &c. Amen.*

A Trance or Soliloque at midnight.

O Lord, I haue runne and ended this weeke, so grant all my sinnes may end; and rectifie and renew me for thy Sabbath. O helpe, helpe, and recover mee from sinne, come deare God, and bee my everlasting comfort, succour, shield, and defence,

Crummes of
now and for evermore, A-
men, Amen.

Sunday Morning
Prayer.

GLorious Lord God;
with a trembling heart
and fearefull conscience, &
watry plaints, and bended
knees, I here poore dejected
wretch, prostrate my selfe
at thy Throne of mercy. O
Lord, I thanke thee, that
thou hast brought this
weeke about with mee, hel-
ping mee with all things
which were needfull for
my body. Now (O Lord)
fit and prepare my soule
and

Comfort.

re, A. and body for thy Sabbath.
I confesse (Lord) this night
past, and all my life, thou
hast beene my refuge and
stay. Be vnto me (O Lord)
as thou hast beene, still my
Protector, my euerlasting
Defence, my Stay, my
Guide, my Hope, my Hold,
my strong Fortresse; and as
thou hast appointed this
Sabbath day for man to
employ himselfe in thy ser-
uice; so (O Lord) grant my
heart to be free, and to rest
from all worldly cares, and
wholly to bee spent and set-
tled vpon thee. O Lord,
grant I may apply my selfe
to heare wisdom and god-
linesse. Sanctifie (O Lord)
san-

Crummes of

sanctific my soule, my body,
my minde, thoughts, deeds,
and words. Lord fit and
prepare my heart to heare,
reade, practise, and follow
thy word, and as thou hast
appointed thy Preachers, to
teach and instruct vs this
day in thy Word; so open
our hearts, and prepare our
senses to purity and godli-
nesse, that wee may be al-
wayes ready prepared for
thy Kingdome: Grant vnto
vs that this day, nor at no
time, any euill may take
hold of vs, but that all good
may bee so rooted in our
hearts and mindes, that our
thoughts may alwayes bee
of thee, and (Lord) we be-
seech

Comfort:

seech thee, to grant vs grace
so to reade and hearken to
thy Word, that wee shall
both heare and reade, that
wee may reape profit there-
by in all things : Grant thy
good Angels to guard vs,
and to bee about vs, that
wee may both spend this
day in sanctification, in
praise and thanksgiuing,
to thy glory, and our
comfort and soules health,
through Christ our Me-
diator and Redcemer. *A-*

men.

his flou, pntow, and
and, and, and, and, and
flou, and, and, and, and
and, and, and, and, and
and, and, and, and, and
and, and, and, and, and

Crummes of

*A Prayer to bee said when
wee wash in the
morning.*

O Lord God heauenly Fa-
ther, wash away I be-
seech thee our finnes, &c. as
before.

A Noone Prayer.

O Lord God, glorious in
Majesty, strong in po-
wer, mighty in deliuerance:
I poore worme, dust and
ashes of the earth, present
my selfe before thee; most
intirely thanking thee for
preseruiug mee this part of
the

Comfort.

the day past : and now I entreate thee to preferue mee the rest of it comming, and grant I may so moderately carry my selfe in all my affaires comming, that they may bee directed by thy heauenly prouidence and wisdom; and to that purpose (O Lord) let mee haue thy feare before mine eies, thy helpe and assistance to lead me and direct me in the wayes of godlinesse, holinesse and purity. Keepe me O Lord from sinne, wickednesse, deceit, and vngodlinesse, and prosper and preferue mee in all happinesse the hinder part of this day comming, till it shall please thee

Crummes of

thee to send the euentide of
ease vnto my body; and
grant vnto mee this after-
noone, such comfortable
thoughts and consolations,
with such like heavenly me-
dications, that they may stir
and rouse vp my thoughts
from all ill imaginations;
and onely tend to thy glory,
and the furtherance of my
saluation, in such good man-
ner, that I may finde my
selfe guided and gourned
by thy prouidence. Grant
this Lord wee beseech thee,
in that prayer which thou
hast taught vs, saying, *Our
Father, &c.*

Sun.

Comfort.

*Sunday Nights
Prayer.*

PRepare O Lord, our
hearts to praier; O Lord,
open our mouthes, and let our
lips shew forth thy praise.
Settle our affections (O Lord)
upon thee: grant vnto vs (or
me, two, or three gathered
together) our request: bend
and prepare vs for thy Ser-
uice Lord we beseech thee.

O our euerlasting and
louing Father, mercifull
good God, Creator, Gui-
der, Defender, Protector,
Gouernour, and Maker of
all things, which createdst
the

Crummes of

the Light, and made Darke-
nesse, who preparedst the
Seas, and foundedst the dry
Land, who hast made Man,
and giuen him wit, sense,
and vnderstanding, to bee a
second meanes to helpe
himselfe by thee; looke
downe, wee beseech thee,
vpon all miserable distressed
sinners, more especially vp-
on vs; and grant vnto vs
pardon for all our finnes,
Actuall or Originall; finnes
of Omission or Commissi-
on, imaginary, or any way
whatsoever. O Lord, pardon
them, quit and free vs from
all punishment; let them
not bee a horror vnto our
conscience, but wash and
cleansc

clear
quit
not
dem
oue
Lon
beh
forg
see
acc
mi
ou
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Comfort.

cleanse vs, O Lord: free and
quit them from vs, let them
not come as a *Iudge* to con-
demne vs, nor as a *Iury* to
ouerthrow vs; but (O
Lord) bury them, cast them
behinde thee, forget and
forgiue them, and wee be-
seech thee not to call vs to
account for them. Let no
mischiefe fall vpon vs, nor
our children, but free vs
deare Father, and quit vs of
them for euer and euer; we
intreate thee let not misery
come ncere vnto vs, but
blesse vs wee beseech thee
now and for euer. Lord we
beseech thee, to blesse the
Word which we haue heard
preached vnto vs this day,
and

Crummes of

and also that which we haue
reade; blesse and sanctifie
the same vnto vs, Lord wee
beseech thee. Blesse like-
wise the whole Church dis-
tressed, disperſed, and despi-
sed, helpe and relieue it in
due time, we beseech thee,
and comfort all that bee in
danger: build it vp, where-
as it is new begun, as name-
ly, in *Virginia, New-Eng-
land, & the Summer Islands,*
the *East* and *West Indies*.
Lord blesse the meanes pro-
vided for the furtherance of
the same, and wee beseech
thee to call home the *Indi-
ans* in those parts, the A-
theists and Papists of this
Land, and elsewhere, and all
others,

Comfort.

others, that they may see
their errors and blindnesse,
the wilfull blinded *Jewes*:
likewise recall them to ful-
fill the number of thy
Church. O mercifull Father,
wee intreat thee, to relieue
and release all poore Pri-
soners, and Captiues where-
soever; also all which are
troubled in minde and con-
uersation, those whose con-
sciences are laden with
griefe for their sinnes, Lord
ease them and relieue them;
all poore *Idiots*, *Foolish*, or
Franticke persons, restore
their senses, wits, and vnder-
standing, and grant as thou
hast left them to bee, as it
were, *Examples vnto vs*, to
feare

Crummes of

feare and tremble at thy
Iudgements in them, so
grant vs (O Lord) to haue
the more care to feare and
obey thee. Likewise, com-
fort (O Lord) all Fatherlesse
Children, Widdowes, or poor
oppressed *Servants*. All op-
pressed by *Slavery, Tyranny*,
or *Misery*, put a period and
an end vnto their griefes, or
else (Lord) giue them
hearts to beare them pati-
ently. And now (O Lord)
wee intreate thee to receiue
vs into thy protection, keepe
vs (O Lord) from sudden
Death, Fire, and Theeues,
Stormes, Tempests, or *Af-*
frightments, succour and
relieue vs in all needs, and
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Comfort.

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send thy good Angels to
guard vs. O Lord, now wee
returne with all thankes and
praise vnto thee, and thy
holy name, for all thy bles-
sings vnto this present, so
continue thy loue vpon vs :
we haue deserued the *Curse*,
thou (O Lord) in stead
thereof hast giuen vs thy
Blessing, so continually (O
Lord) powre downe thy
Blessings, and so blesse vs
with heauenly Blessings,
that wee may feele and
finde thy comforts to bee
powred downe vpon vs.
Also blesse vs with earthly
Blessings, so that wee may
be helpfull to all that finde
or feele want, or need: Grant
this

20121

Crummes of
this and all other, euen for
Christs sake, *Amen.*

Sunday midnights
Trance.

LOrd how long shall it bee
before I celebrate thy
Sabbath? The World seekes
to destroy mee, the Diuell to
denuoure me, the Flesh to over-
throw mee, come to my aide
Lord. and I shall be in safety:
euery one desires ioy & com-
fort, Lord let mee finde thee
my onely ioy and comfort: I
come and yeeld my Soule
into thy hands: thou art my
Father, dispose of mee as it
pleaseth thee: come Lord
Iesus,

Comfort.

Iesus, for I come to thee;
stay with me, I am willing to
abide with thee: aide and
support, and remaine with
me this night and for ever.

The sicke mans Prayer.

O Lord, glorious louing
Lord God; I beseech
thee to heare my com-
plaint, and grant mee
strength to powre out my
prayers before thee: O
God, I haue sinned, I haue
sinned, and done wickedly.
I haue all my life long run
from sinne to sinne, I haue
transgressed, I haue done so
E bad

Crummes of

bad, that I cannot call all to
reimembrance: Yet merci-
full Sauour returne vnto
mee, that I may haue a fee-
ling of thy good *Spirit* vp-
on mee, and as thou letst it
to bee redoubled vpon *Eli-*
sha, so redouble it vpon me.
Let not the finnes of my
youth, nor the iniquities
of my time lye vpon mee,
and (O God) as thou hast
laid thy hand of affliction
vpon mee, so (O God) I in-
treat thee to arme me with
patience, to beare this my
visitation patiently: If it
be thy will to take me out
of this transitory life, pre-
pare me so (O God) and fit
mee, that I may be receiued

into

Comfort.

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etst it
a *Eli-*
n me.
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quities
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into thy Kingdome, arme
me, and strengthen mee to
beare the burthen hereof
patiently, to vndergoe this
my affliction cheerefully,
and to fight it out manful-
ly: vnlesse thou helpe, what
am I? O God, a *Worme*, a
poore dejected *Wretch*. I
haue no comfort but from
thee, and of thee: therefore
I doe flye vnto thee, be-
leeching thee cyther to re-
store me to *health*, and so to
amendment of *life*, or else
to receiue me, and take mee
into thy Kingdome of *glory*:
ease my *paine*, mollifie my
griefes. (Lord) I intreat thee
to grant that the Diuell, nor
the World, may any way
into

F 2 pre-

Crummes of

preuaile to tempt me, but
grant mee strength to ouer-
come all. Send the good
Angels to keepe and con-
duct me, both in *sicknesse* and
in *health*, and grant I may
not feare *death*, but that I
may be so fitted and prepa-
red for it, that I may goe
through with this burthen
of Affliction patiently. O
*spare mee a little before I goe
hence and am scene no more;*
and grant that I may finde
thy Grace, working for my
good vpon me; and if it bee
thy will to take and receiue
me, then come Lord Iesus,
come quickly: If not, in
thy due time restore mee,
and so (Lord) I commit and

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Comfort.

commend my selfe vnto thee in that prayer, which thou hast taught me, saying:
Our Father, &c. Amen.

A Prayer at the houre of Death.

O Heauenly Lord God,
We poore wretches
being ouercome with grief,
come all here, attending thy
good pleasure with this *sicke*
Servant of thine. O Lord,
incline to heare our griefes
and complaints. Be now (O
Lord) present, and send thy
good *Angels* and thy good
Spirit to attend vs, be with
vs (O Lord) and comfort

Crummes of

this sicke perſon, and now if
the time be come of his de-
parture, grant (O Lord) hee
may depart with godly
Comfort, and Ioy euerla-
ſting into thy Kingdome.
Eaſe (O Lord) his grieſe,
mittigate his paines, aſſawge
his ſorrowes, and giue him a
liuely touch of thy heauenly
comfort : put by all world-
ly thoughts, and beat down
all bad ſuggeſtions, let
nought but good come into
his minde, and grant that he
may to the laſt gaspe of
breath, breathe out ſtill
ſome comfort of thy helpe,
and grant when hee hath
done his laſt to finiſh this
mortall life, then hee may
with

Comfort.

now if with *Lazarus* bee carried
his de- into *Abrahams* bosome. O
d)hee Lord, forgiue him; O Lord,
godly receiue him; O Lord, pro-
uerla- tect him; O Lord, succour
dome, and saue him: and now and
rieuse, for euer grant hee may rest
awge with thee in eternall glory,
hima to whom be all praise, as he
ucly hath taught vs. *Our Fa-*
orld- *ther, &c.*

A Trance at the houre Death.

O Lord God, come vnto
me, plant thy holy An-
gels about me, bee not farre
from me, helps and receiue me
into thy protection: Let no
E 4 ill

Crummes of

ill imaginations, nor wicked-
nesse take hold upon me; but
(O Lord) now bee ready to
helpe me, receiue me, and let
thy good Spirit attend mee:
Come Lord Iesus, Come
Lord Iesus, come quickly,
come, receiue mee, and take
me into thy tuition. I forgive
all the World, grant me like-
wise forgiveness of them, and
of thee (Lord) for all my
sinnes, wash mee (O Lord)
cleansse me, receiue mee, O
Lord, saue me (O Lord) bee
my Rocke, my Shield, my
Defence, my Comfort. my
Receiuer. Now (Lord) I yeld
my selfe, soule, and bodie into
thy hands, come (Lord Iesus)
receiue me, come Lord Christ
and

Comfort.

and bee with mee; Into thy
bands (Lord) I commit and
commend my selfe : euen so
Lord, Amen.

*A Prayer for all in distresse
at Sea, by storme and
tempest.*

O Lord God, Heauenly
Father, Maker and
Founder of the Seas and
Land, looke downe vpon
vs miserable Sinners, who
haue iustly plucked downe
thy vengeance vpon vs. (O
Lord) wee haue prouoked
thy wrath, wee haue deser-
ued to bee swallowed vp
quicke by the mercilesse
E 5 waters.

Crummes of

waters. O Lord, the floods
came ouer vs, they euen en-
ter into our soules. (O
Lord) the Seas rage and rise
against vs; here we see thy
Wonders and Iudgements;
in the twinkling of an eye,
thou canst destroy vs. (O
Lord) we confesse, wee ac-
knowledge wee haue sin-
ned. Most just therefore
are thy fierce iudgements
come vpon vs. Yet (Lord)
spare vs, spare vs, Lord, wee
beseech thee, let vs not bee
swallowed vp quick where
there is none to helpe vs but
thee: Saue vs (O Lord)
cease these stormes and
tempests, cease, we beseech
thee, these swelling Seas,
and

Comfort.

and blustering Winds, now
wee are at the Pit of De-
struction, at the brinke and
brimme : Sorrow cleaues
vnto our Soules, therefore
mercifull Father take vs,
take vs we beseech thee in-
to thy protection, bee (O
Lord) our shetler; and if
thou hast appointed vnto
vs death at this present, (O
Lord) be thou present, wee
beseech thee to receiue our
soules, vntill the joyfull re-
surrection of our bodies, and
then to receiue vs bodies
and soules into thy King-
dome. If it be life, then grant
we may so liue, that we may
take warning by these Af-
flictions now vpon vs, that
we

Crummes of

wee may liue to amend our
liues, and to liue godly, re-
ligiously, and righteously all
the dayes of our liues, grant
good God and mercifull Fa-
ther, this blessing of peace
and quietnesse, ending our
troubles and afflictions,
which thou hast at this in-
stant cast vpon vs. Be (Lord)
our armour, and hope, and
stay, and refuge, and suc-
cour now and for euer, and
put (O Lord) an end to our
troublesome miseries, grant
this good Father, now and
for euer, *Amen. Our Father,*
&c.

Comfort.

*A warning Trance before
the Prayer of Remission.*

I Could wish thee neuer to
say this praier, but so me-
ditate and thinke, that now
thou speakest to more than
man: thinke how if thou were
to speake to an earthly King,
how thou wouldst fit thy
words: now here remember
to fit both heart, word, and
deed, to the glorie of God, and
to thy soules health: doe this
and live eternally.

For remission of sinnes.

O Lord, glorious, euer-
living, louing, euer-

Crummes of

lasting and abiding Father,
I wretched obstinate sinner,
presume once againe after
my sinne, to returne home
vnto thee, requesting, beg-
ging, praying, and desiring
of thy heauenly Majesty,
that thou wilt looke downe
vpon me. I confesse, were it
not for the hope of thy mer-
cy, and the hold of thy com-
fort, and the renewing gra-
ces which sometimes I feele
from thee, and that sweet
taste and feeling of the good
guifts and thy heauenly
Word, I should sinke in de-
spaire: for my sinne is al-
wayes before me. If I goe,
they follow me; if I runne,
they flee after me; if I looke
backe,

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Comfort.

Father, backe, they stare vpon mee;
sinner, if I go forward, they meet
e after me; if I turne to the right
home hand, they terifie mee; if to
g, beg. the left hand, they torment
siring mee; if I looke downe to
jesty, Hell, they are ready to de-
owne uoure me: Now haue I no
ere it way but to looke vp to
mer- thee, (Lord) bee thou then
com- here ready to receiue mee;
gra- helpe me good God, saue
feele me deare Father, succour me
weet sweet Redeemer, assist mee
ood mercifull Creator, that my
enly prayers may bee so feruent,
de- so zealous, so affectionate
al- toward thee, that they may
oe, draw downe thy mercies
ne, vpon me: powre downe thy
ke blessings, shewre downe
e, thy

Crummes of

thy graces, open thy hand
of mercy, restore joy and
comfort to my heauy and
laden soule, wash away my
sinne, wipe away mine ini-
quity, cleanse mine infirmi-
ties, purge my wicked mind
of all ill thoughts, of dam-
nable deeds and detestable
dealings, renew the good
spirit of heauenly graces, re-
store the joyes of thy holy
comforts vpon me. O Lord,
let mee haue some feeling,
some taste, some sent, some
glimmering of thy glorious
presence : let me but feele
comfort, finde joy, haue
rest. Let me (O Lord) bee
renewed in thy graces, set-
tle me in thy seruice, that I

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Comfort.

neuer slip nor slide backe;
but grant vnto mee (most
mercifull Father) a sure, and
settled dependance vpon
thee, so that in all my words,
workes, and deeds, I may
reioyce in seruing, fearing,
and obeying thee, and that
I may spend all the residue
of my dayes in truly ser-
uing thee, seeking to glorifie
thy Name, and magnifie and
ptaise thee, so long as it shall
please thee to lend mee
breath to this fraile body:
and mercifull Father, fauou-
rably gouerne, and guide,
helpe, instruct, and teach me
thy wisdom, to magnifie
thy Name willingly, multi-
ply and encrease thy mer-
cies

Crummes of

cies vpon mee, preſerue and
proſper me, and all about vs:
ſend plenteouſneſſe through
our dominions, and abun-
dance through our habita-
tions, reuiue & make quicke
our dull and heauy hearts,
redeeme vs againe with thy
renewing graces, regenerate
and beget in vs a freſh de-
ſire, to ſerue, feare, and o-
bey thee. Remember thy
Flocke, builde vp thy
Church, renew Zion, recti-
fie, and gouerne, and bleſſe,
all painfull Preachers, and
Paſtors of thy Word; teach
them and vs vnderſtanding,
rightly to feare thee, and
truely to follow thee; a-
wake my drowſie ſoule, de-
ſend

Comfort.

send it from euill imaginations, keepe me in holy and heavenly meditations, grant me to obserue my wayes, so that I may walke in piety and quietnesse, and set my sinnes so before my eyes, as they may bee a Glasse to looke backe with sorrow, to moane, weepe, lament, and repent my time past, which hath beene spent wickedly. O powerfull Preseruer, remember me, restore mee to joy & comfort, & hasten in time saluatiō vnto me, grant me some touch, some taste, some feeling, some comfort to my weary, sicke, lingring soule, turne mee vnto thee with all willingnes, draw
neer

Crummes of

ueer vnto me, demonstrate,
& declare, & shew thy mer-
ciesto mee, establish me in
grace, excite me to good-
nes, that I may continually
grow stronger & stronger to
serue thee, weaker and wea-
ker in sinne, faithfull and
firme in thy seruice. Grant
this deare God and merci-
full Father, for Christ his
sake, *Amen.*

*A Prayer for Gods
Graces.*

O Mercifull God, grant
mee to couet with an
ardent desire, those things
which may please thee, to
read

Comfort.

read the Scriptures diligently, to search them wisely, to know them truly, to vnderstand them rightly, to fulfill them perfectly, to the laud and glory, and praise of thy Name. Order my liuing so, that I may doe that which thou requirest of mee, and giue mee grace, that I may know it, and haue will and power to doe it, and that I may obtaine those things which bee most conuenient for the saluation of my soule. Good Lord, make my wayes sure and straight to thee, so that I fall not betweene prosperity and aduersity, but that in prosperous things I may giue thee
thanks,

Crummes of

thankes, and in aduersity be
patient, so that I bee not lift
vp with the one, nor oppres-
sed with the other; and that
I may reioyce in nothing
but that which moueth mee
to thee, nor be sorry for any
thing, but that which draw-
eth mee from thee, desiring
to please no body but for
thee, nor fearing to displease
any besides thee. Lord, let
all worldly things bee alike
vnto mee in respect of thee:
let mee not be merry with
the joy which is without
thee, and let me desire no-
thing besides thee, let all the
rest weary mee which is not
in thee, make me to lift my
heart oftentimes vnto thee,
and

Comfort.

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and when I am ready to
fall, do thou sustaine and vp-
hold me, and be resolued
with a stedfast purpose of
amendment, to seeke grace
of thee to performe the
saine : O my God, make me
humble without fayning,
merry without lightnesse,
sad without dulnesse, true
without doublenesse, ser-
uing thee without despera-
tion, trusting in thee with-
out presumption, telling my
neighbours their faults
without dissimulation, tea-
ching them with words and
examples, without moc-
king, to be obedient with-
out anger, patient without
grudging, and pure without
cor-

Crummes of

corruption : my most lo- and t
ving Lord God, giue mee, I perso
pray thee, a most waking glori
heart, let no euill thoughts with
withdraw me from thee, let
it bee so strong, that no
worldly affection draw it
backwards, so stable, that no
tribulation breake it; so free,
that no election by violence
make any challenge vnto it.
My Lord God, grant mee ther
wisdom to know the ner,
conuersation to please thee, trou
and finally hope to embrace opp
thee. Grant this most mer- bur
ciful Father, for the preci- van
ous blood of that immacu- vnt
late Lambe, Christ Iesus, and
our onely Lord and Savi- ting
our; to whom with thee, to e
and

Comfort.

and the holy Ghost, three persons, and one God, be all glorie, and honour, world without end, *Amen.*

*A Prayer for a quiet
Conscience.*

MOst mercifull, most
louing and deare Fa-
ther; I poore distressed sin-
ner, being disturbed and
troubled in Conscience, and
oppressed in minde with the
burthen of my sinne, and the
vanities of the world, come
vnto thee with a wounded
and deiected heart, intrea-
ting thee of thy Clemency,
to ease me of my trouble,

F

ceal

Crummes of

cease my griefes, and comfort my heauinesse: for I acknowledge that by the reason of my finnes, I am so afflicted and troubled in minde, that I am euen ready to despaire of all comforts: but yet my hope lyeth in thee. good God come now: I cry and call, attend and hearken vnto my suite, yeeld ease to my afflictions, helpe my troubles, cease my griefes, put an end to my miseries, fill vp at once my daies of sorrow, vnlesse it be for sinne, and cleare mee so, that I may finde comfort and consolation, and peace and quietnesse in my minde. Grant this deare God, for thy
Iesus

Comfort.

com. Iesus Christs sake, both
for I now and for euer, *Amen.*

A Prayer before a Sermon.

O Grant most gracious
Father, that our
thoughts may not be carri-
ed away with any vaine illu-
sions, or bad imaginations:
Grant that we be not ouer-
come with sleepe or drowfi-
nesse; but quicken (O Lord)
we beseech thee, our senses,
open wee intreate thee, our
eares, apply our hearts to
heare, and vnderstand, and
follow thy heauenly Word.
Grant this good Father, for
thy onely Sonnes sake,

Crummes of
Christ Iesus our Sauour
Amen.

*A Prayer after a
Sermon.*

Lord God, wee intreate
that the Word which
we haue heard preached at
this time to vs, may grow
so effectually, and bee so
deeply settled in our hearts
that by it we may so learne
to liue, that wee may please
thee, and daily seeke to ful-
fill thy Word, and that wee
may thereby bee mindefull
of thy graces and benefits
and that by this wee haue
heard, wee may learne to
spen

Comfort.

Sauour spend the rest of our liues
in true seruice and obedi-
ence to thee, now and for
euer, *Amen.*

*A Prayer to bee said of all
that are fallen into
Povertie.*

O Glorious, heavenly,
mercifull, euer-liuing
and louing Father, I intreat
thee vpon the knees of hu-
mility, and with a heart of
sincerity, to hearken and
heare, to listen and be atten-
tue vnto these my grieuous
complaints : grant (O Lord
God) I may goe freely
thorow with all my afflicti-

Crummes of

ons, to beare patiently my
pouerty, and that at all times
I may call to minde that it
is not I onely, but many of
thy seruants, with whom
thou dealest likewise. Grant
I may beare my pouerty
with patience, as *Iob* did,
that at all times I may re-
member, I came naked into
the world, and brought no-
thing with me; and that
which I haue had, came
from thee. Grant mercifull
Father, that by my pouerty I
may neuer despaire of thy
mercy, that by it I may bee
the more inclinable to call
and seeke for thy spirituall
and heauenly blessings. And
though I want worldly
wealth,

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Comfort.

wealth, yet grant mee hea-
uently graces, and diuine
meditations, alwaies to bee
my companionous: and in all
needs and necessities, grant
me ioy and comfort, for Je-
sus Christs sake; *Amen.*

A Prayer in Prosperity.

I Wretched sinner, ap-
peare heere before thee,
(mercifull Father) intreating
thee of thy great bountie
and liberalitie, to grant my
requests, and yeeld to my
petitions, and as at all times
thou hast giuen mee my
hearts desire in worldly
wealth, so thou wilt grant

Crammes of

me grace euer to be thankfull to thee for the same; and grant I may so vse it, that it may bee for thy glory, my saluation, and many poore mens comforts. Grant I may not be hard hearted, but liberally giue and bestow it to the needie, oppressed, and fatherlesse, to the blinde, the lame, and the naked, to comfort and succour all that are in distresse, to further thy Word and plantation of the Gospell. O grant most mercifull Father, that the more earthly blessings thou giuest me, I may the more seeke thy heauenly graces, and that I may bee the more humbled in body and mind,
and

Comfort.

and that I may seeke to liue
more piously and religious-
ly, and that when I shall de-
part this vale of misery, I
may haue my right senses
and vnderstanding, to leaue
some good and godly ex-
amples of Charitie, to those
which follow. Grant that
this my wealth, may not bee
a stumbling block, or hin-
derance to my saluation;
but that it may bee a furthe-
rance to me in all good and
godly actions, to the releefe
of the needie, to the helpe of
the comfortlesse, to the suc-
coring of the poore. Grant
this (good God) euen for
Christ Iesus sake, I intreate
thee, now and euer, *Amen.*

Crummes of

*A Prayer against wicked
and carnall ima-
ginations.*

O Great, good, glorious,
and euerliuing Father;
I poore deiected wretch,
full of filth and sinne, not
hauing one good thought
in me, come at this time, see-
king to leaue my filthy, de-
testable, and wicked
thoughts, and with a pure
mind, desiring thee to grant
my requests, fulfill my de-
sires, and hearken to my
prayers and petitions: I
confesse continually, that I
sinne, in thought, word, and
deede, there is no good re-
maineth

Comfords.

maineth in mee; when I
thinke to be feruent in pray-
er, the Deuill, the World,
and the Flesh assault me : I
cannot doe as I would, I do
that which I would not:
Sinne followes me, Shame is
like to ouertake me, Confu-
sion is like to lay hold vpon
mee, Destruction attends
me, and horroure and feare
affright me; I haue no where
to flye but to thee, helpe
(good God) saue me merci-
full Father, defend me sweet
Creator, a poore wretched
creature, pull me from my
sinnes, saue me and succour
me, pardon and forgiue me,
wash me, make me cleane,
renew spirituall thoughts,
abandon

Crummes of

abandon foolish, vaine,
lustfull, and detestable
thoughts of the Fiesh, the
Deuill, and the World: so
that I may liue purely,
thinke chastely, continue so-
berly in thy seruice, alwaies
fearing to displease so lo-
uing a Father as thee, regar-
ding my wayes and works,
giving good example to all
that liue about me, desiring
and seeking for nothing but
thee, and thy sauing health.
Grant this sweete good Fa-
ther, now and for cuer, *A-
men.*

A

Comfort.

A godly Prayer.

O Lord, God, heauenly Father, I am ashamed to come before thee, and thy glorious Throne, I am so sinnefull: yet heare mee good God, and grant my requests. By my rebellious nature I haue offended, I confesse my selfe unworthy of the name of thy childe, I haue despised thy loue, forsaken thy wayes, made flight of thy words, scorned thy chastisements, which thou hast laide vpon me, without thinking what I doe deserue: I haue not felt the affliction of my brethren.

Crummes of

thren, I haue not moured
with them, I feare not thy
iudgements, nor dread thy
threatnings. What shall I
say more? I regarded not
thy mercies, curses and pu-
nishments haue I deserued,
hauing so vilely, so wilfully,
and so obstinately despised
thy fauours. I rocke my selfe
in the Cradle of security, I
runne after sinne as Swine
after filth, I delight in euill,
I apply my selfe to vngodli-
nesse, I treade the steps of
the prophane and wicked, I
encline to lying, deceit, and
couzenage, lust, periurie, and
all wickednesse, I goe flily
away with my transgressi-
ons, I winke at great sinnes,
and

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Comfort.

and I make sinall sinnes no
sin at all, I promise amend-
ment, but still continue ob-
stinate, I am prone and apt
to all badnesse, dull and hea-
uie to all goodnesse, my
thoughts wicked, my deeds
damnable, my life impious,
my sayings deceitfull, my
heart hollow. I say one
thing and do another, I run
from sinne to sinne, from
drunkennesse to lust, from
lust to greater sinnes, from
one bad deed to another,
from one ill thought to an-
other. I am stained with pol-
lution, stult with Couetous-
nesse, desirous of the World,
ambitious of Honour, I ne-
uer looke backe how wic-
ked

Crummes of

ked I haue beene, but continue, as though there were no Hell to swallow mee, no Devils to torment mee, no Conscience to accuse mee, no Iudgement to terrifie me. I regard not Hell, nor looke after Heauen, I become loathsome vnto thee: yet most glorious Lord God, once, once againe, looke backe I beseech thee, behold and pittie mee poore condemned Wretch, seale mee a Pardon: Helpe, O helpe mee deare Father. Open the fountaines of thy mercies, let downe the showres of thy grace vpon me, distill teares from my eyes, sighes and sobs from

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Comfort.

my heart, sorrow for my
sins, & grant vnto me speedy
courses of amendment of
my sinfull life, and a sted-
fast and sure confidence in
thee, for Iesus Christ his
sake, *Amen.*

A Prayer to bee used before Catechising.

VVE most heartily
thanke thee O
most mercifull Father, for
all thy blessings bestowed
vpon vs, from the beginning
of the World, vnto this
time: for our Election, Cre-
ation, Redemption, merci-
full Vocation, Iustification,
Sancti-

Crummes of

Sanctification, continuall
Preseruation, and for that
same assured, and most com-
fortable hope, that thou hast
giuen vs of our Glorificati-
on in the World to come.
And we beseech thee to di-
rect vs, that considering thy
mercies, we may acknow-
ledge and confesse our sins,
which should prouoke thee
rather to curse, than to
blesse vs, to confound vs, ra-
ther than to preserue vs. We
haue sinned against thee,
both in thought, word, and
deed: grant, that we seeing
the horroure of our sins, and
the fiercenesse of thy wrath,
may without hypocrysie, or
dissimulation, be earnestly
sorry.

Comfort.

sorry, and heartily repen-
tant for our former wicked-
nesse: howbeit, in such sort,
as that we despaire not, but
that in bitternesse of our
griefe wee may haue com-
fort, by Faith in thy Sonne
Christ, that our offences are
pardoned. Grant O Lord,
that we being assured here-
of in our consciences, may
through thy holy Spirit, bee
renewed in the inner man,
to hate, detest, and abhorre
sinne, and to study to liue ac-
cording to thy blessed will,
during our whole life. And
as now, through thy good-
nesse, wee are here assem-
bled together: so wee be-
seech thee to direct vs, that
at

Crummes of

at this present, both our words, hearts, and all our behaviours, may be in such sort ordered, as that wee may truly vtter, and reuerently receiue, the Principles of thy holy & heauenly Word; to the strengthening of our Faith, to the comfort of our consciences, to the amendment of our sinfull and lewde liues; and to the glory of thy most holy Name, through Iesus Christ our Lord, *So be it.*

A

Comfort.

*A Prayer to bee used after
Catechising.*

VVE heartily thanke
thee, O most mer-
cifull Father, for that thou
hast bestowed the inestima-
ble Treasure of thy holy and
heauenly Word vpon vs,
most vile and sinfull wret-
ches. And seeing it is not in
him that planteth, nor in him
that watereth, but in thy
mercifull hand, to mortifie
our sinfull lusts, and to cre-
ate new hearts in vs : wee
beseech thee so to order and
direct vs, that we proue not
like the greene Fig-tree,
flourishing without fruite,
nor

Crummes of

nor bee of the number of
those Hypocrites, which
with tongue can say, Lord,
Lord, in thy Name we Pro-
phesie, cast out Devils, and
doe many great workes, and
yet are condemned for wic-
ked, because their hearts are
not aright: nor like to them,
which are swept and garni-
shed, but yet empty, where-
into the vncleane Spirit re-
turnes with seuen worse
than himselfe, and so our
end bee worse than our be-
ginning: but gouerne vs
with thy Spirit, that in heart
we may loue and seeke thee,
and in body and soule obey
and serue thee, in Righte-
ousnesse and true Holinesse
all

Comfort.

all the daies of our liues,
through Iesus Christ our
Lord.

As we pray for our selues,
so we beseech thee, to looke
with fauour, vpon the whole
Church, increase the num-
ber of thy Children, grant
thy Gospell a free passage,
comfort, the comfortlesse,
raise vp them that are salne,
and strengthen them that
stand, that they fall not:
Haue mercie vpon this
Realme; long continue thy
blessings of peace and quiet-
nesse towards vs: and re-
mooue farre from vs all lets
& hinderances of the same.
Gouerne the hearts and the
swords of all Magistrates,
that

Crummes of

that they may not lift vp
themselves in vaine-glorie,
to please themselves: but
that they may apply the au-
thority which thou hast gi-
uen them, to the aduance-
ment of thy glorie, for the
comfort of thy Children,
and the terrour of thine E-
nemies. And seeing the con-
tinuance of our peace in
these daies, next vnder thee,
lieth in the preservation of
our most gracious King;
blesse vs with him, & blesse
him with all gifts fit for so
high a calling: and whoso-
ever shall attempt, deuise,
or conspire ought against
his Majesties Person,
Crowne, Dignitie, and roy-

Comfort.

all estate ; we beseech thee,
either in mercy to conuert
them speedily, or in iudge-
ment to confound them,
that we may vnder him lead
a quiet and peaceable life, in
all godlinesse and honestie.
Counsaile the Councillors,
order the Nobles, direct the
Magistrates, instruct the Mi-
nisters, guide and gouerne
the whole body of this
Common-wealth, that wee
may ioyne together in hum-
blenesse of heart, and vnity
of minde, to seeke the glory
of thy Name, the increase of
thy kingdome, the establi-
shing of thy truth, the roo-
ting vp of sinne, the main-
tenance of vertue, and the

G

long

Crummes of

long continuance of the
prosperous estate of this
Common-wealth. Haue
mercie vpon them that bee
in affliction, in body or in
minde, especially such as suf-
fer for the testimony of a
good conscience, assawge
their sorrowes, and mitigate
their miseries speedily, if it
bee thy will, or else arme
them with patience, to abide
such tryall, as thou shalt lay
vpon them. Grant these
things for thy Sonnes sake
Iesus Christ our Sauour;
in whose Name we pray for
the same, and all other gra-
ces, which thou knowest
needfull either for vs or thy
whole Church, in that same
prayer

Comfort.

prayer which hee himselfe
hath taught vs in his holy
Word, saying, *Our Father,*
&c.

*A forme of Thanksgining
and Prayer, to be used of
all godly Christians in
their Families.*

V**V**E most humbly
thanke thee, O
heauenly Father, for all thy
louing kindnesse, so abund-
antly shewed towards vs
this day, (or this night) and
all the rest of our life hither-
to: and especially, for that it
hath pleased thee of thy Fa-
therly fauour, and infinite
G 2 loue,

Crummes of

loue, before wee had done
good or ill in thy sight, and
before the beginning of the
world, to write vs in the
Booke of life, & vchange-
ably to ordaine, that wee
should be the Children, and
Vessels prepared to Ho-
nour, with the rest of thy
Saints. And we thanke thee
for the great worke of our
Creation, which as it is
wonderfull in it selfe, being
first framed according to
thine owne Image, in Wise-
dome, Holinesse, and Im-
mortality so doth the excel-
lency thereof, much more
clearly appeare, in that
thou hast made infinite
numbers of other creatures
vpon

Comfort.

vpōn the Earth, in the Hea-
uens aboue, and in the wa-
ters beneath, farre iuferiour
vnto vs; yea, continually
day and night, attending vp-
on vs, as our Seruants and
Hand-maides. But most
especially, we praise thy ho-
ly Name, and euermore
thanke thy Majesty, for the
abasing and manifesting of
thine onely begotten Sonne
in our poore and fraile na-
ture, that hee might in the
same yeeld vnto thee, O Fa-
ther, a full and perfect obe-
dience for vs, such as in thy
most iust Law, was required
at our hands: and that by
his most painfull & Hellish
sufferings, anguishes, and

Crummes of

horroures, both in Soule and
body, as well in death as in
life, we might bee made free
from all those euerlasting
sorowes, feares and tor-
ments, deserued of vs, and
prepared for all those that
doe not beleecue: euen so
was it thy good pleasure, O
Father, most mercifull, that
he, in the very substance of
our nature, through that
mighty power of his God-
head, should not only beare
the intollerable weight of al
our finnes, together with all
the punishments due for the
same, but also ouercome sin,
destroy the power of sinne
in vs, and obtaine for vs a
glorious victory ouer sinne,
the

Comfort.

the World, Death, Hell, and
all Enemies: yea, that hee
should restore vnto vs, by
the vertue and worthinesse
of that his obedience, all
good things, which before
were lost through our folly
and disobedience; and that
in a more perfect estate than
euer wee had them, inso-
much, as now our strength,
our wisdom, our righte-
ousnesse, our worthinesse,
our assurance of thy fauour,
our ioy, and felicity, resteth
not in our selues fraile crea-
tures, but in him our onely
and Almighty Sauour, who
sitteth at thy right hand, in
glory and power for euer-
more, that henceforth there

Crummes of

Should be no more Sacrifice
for sinne, no other Mediator
to intreate thy Majesty, no
more deseruers or purcha-
sers of thy fauour for vs: but
that all flesh should con-
fesse, that there is no other
name vnder heauen, by
which we may be saued, but
onely the Lord Iesus: and
that whosoever rejoyceth,
might rejoyce in the Crosse
of Christ. This Myserie (O
Lord) is too high for vs, we
cannot comprehend the ful-
nes, the length, the breadth,
and the deepnesse thereof
perfectly: yea, all the wise-
dome of man is too grosse
and blinde, to perceiue any
part thereof perfectly: the
verie

Comfort.

verie Angels doe alwaies wonder at the same : and the Deuill, and Antichrist, with all the Princes of the World, haue laboured vnto the uttermost to extinguish the knowledge and memorie of the same. Yet, now in these dayes thou hast againe cleerely reuealed the same, by the preaching of thy Word, and we here present, through the abundance of thy grace, haue seene and felt the glorious power of the same.

But such is our horrible blindnesse, peruersenesse, vanitie and vnthankfulnesse, that we see it not cleerely, we belecue it not perfectly,

G. s. nor

Crummes of

nor weigh it sufficiently, nor
mediate thereon effectually:
for we should loue thy Ma-
jestie, for this famous worke
of our Redemption by Je-
sus Christ, with a most per-
fect loue, without all com-
parison, and farre aboue all
other things in the world:
whatsoever we loue, wee
should loue for thy sake, so
that nothing should bee
more deare and joyfull vn-
to vs, then the setting forth
of thy glory, the praising of
Name, the furtherance of
thy true Religion, and pro-
sperity of thy Church: and
nothing so great a grieffe, as
the contrary to any of these:
but this loue wee finde very
gold

Comfort.

cold in vs, for wee long not earnestly, to be in thy continuall presence, we are very negligent, and scone weary, in speaking vnto thy Majesty by Prayer, and in hearing of thy Majesty speaking vnto vs, by the Ministry of thy holy Word; wee haue not a felicity in meditating of thy mercies, in declaring thy praises, in commending thy wonderfull workes: yea, wee haue oftentimes more pleasure in beholding vanities, in worldly matters, in idle and prophane exercises, and in the workes of darknesse: wee are violent in reuenging our owne injuries, and in hating those that

Crummes of

that doe hurt our selues: but we are not so much as heartily greeued, with those that offend thy Majesty by sin, and obscure thy glory, by corrupting of thy true Religion. Our loue towards our Brethren, ought to bee like the loue wherewith thou hast loued vs, that is, pure, vncorrupted, yehement, and euerlasting; but we loue for our owne pleasures, and for worldly respects, wee are soone prouoked to anger, we mislike long, we are hard to be reconciled, we are not so dutifull to our Parents and Gouvernours, so kinde to our friends, so courteous to strangers, so charitable to those

Comfort.

those that are in necessitie,
as wee ought to be. Wee
should be holy, and pure, as
thou art pure, because thou
Lord hast redeemed vs from
all impurenesse, that wee
should continually offer vp
vnto thee our soules and bo-
dies, as a pure, liuely, and ac-
ceptable sacrifice : and be-
cause wee are thy Temples,
wherein it pleaseth thee to
dwell, by thy grace and ho-
ly Spirit ; but wee feele too
too many rebellious moti-
ons, and corrupt cogitati-
ons, such as we are ashamed
to speake of to any mortall
man. Our minds should be
drawne vp on high, with the
loue of heauenly and spiri-
tuall

Crummes of

t uall things, because we are
Strangers heere, and Citi-
zens in Heauen; for that
we know the things that are
here below, to be vncertaine
and transitorie, as the flower
of the grasse; our selues
frailc and mortall, and the
joyes prepared for vs after
this mortall life, to be infi-
nite, inestimable, and euer-
lasting: howbeit, we spend
a great part of our time, in
following after the things
of this world, in prouiding
for this lumpe of earth: our
studies, cares, and communi-
cations, are very earthly and
prophane. Finally, we haue
broken all thy Lawes, wee
can performe no good thing

per-

Comfort.

perfectly, wee consider not
alwayes effectually, that we
are in thy presence, and that
all things are open vnto
thee, be they in respect of
men neuer so secret. We de-
pend not constantly vpon
thy providence, we rest not
with full contentation of
minde, in thy good pleasure,
wee haue not yet learned
wholly to resigne our
selues, our children, our
friends, and those blessings
which thou hast giuen vs,
into thy hands, & to be con-
tented without any murmu-
ring or repining, with that
estate of life, wherein thou
placest vs. We are not care-
full enough for those whom
thou

Crimes of

thou hast committed to our
especiall charge. We cor-
rupt and abuse all thy good
gifts; wee cannot rehearse
the multitude of our offen-
ces, for we are guilty, wee
are guilty of infinite crimes
which wee remember not,
nor neuer knew, because of
our ignorance and negli-
gence. And although we be
in so ill a case, so vile of na-
ture, so voyd of goodnesse,
so full of infirmities, and so
neere a thousand destructi-
ons, yet are we not thorow-
ly humbled before thee; we
do not loath and lament our
sinnes as we ought to doe,
we flatter our selues, we ex-
tenuate our faults, wee in-
wardly

Comfort.

wardly mislike those that
admonish vs, we are slow in
reforming of our selues, yea,
which thou of all things
most abhorrest, wee are
soone blowne vp with vaine
glory, and made proud of
thy gifts, and of those good
things, which thou of thy
goodnesse workest in vs,
and by vs.

Therefore (O Lord) ac-
cording to the multitude of
these our miseries, we flye
vnto the throne of thy
Grace, as they that are guilt-
ty of infinite crimes, crauing
thy pardon, as they that are
ashamed of their foulnesse,
and faine would be washed
with the blood of thy Son
Iesus

Crunmes of

Iesus Christ; as they that
are wounded to death euer-
lasting, and desire to be hea-
led, with the soueraigne oile
of thy Grace and holy Spi-
rit. O Lord forsake not
those that desire earnestly
to forsake themselves: re-
ceiue vs into thy fauour,
who onely appeale to thy
mercies: we know not any
way to come vnto thee, nor
any meanes to obtaine any
good thing at thy hands,
but onely him, euen our
Lord and Sauour, who hath
said, I am the Way, the
Truth, and the Life: who
hath promised, that whatso-
euer wee aske in his Name,
thou wilt grant it vs; and
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of whom thou thy selfe hast
witnessed, by all the Pro-
phets and Apostles, that hee
is the propitiation for all our
sinnes. In him therefore, and
through him, wee aske all
good things of thy infinite
Majesty. O Lord, although
our faith be weake, our re-
pentance, our sanctification,
and all taings in vs vnper-
fect, yet heare and accept vs,
for the worthinesse and
perfection of thy Sonne, our
Aduocate and Redeemer.
O Lord our God, forsake
not the worke of thine
owne hands : remember
not our sinnes any more,
but vouchsafe to finish that
new birth which thou hast
begun

Crummes of

begun in vs: and to this end,
wee besecch the alwayes to
soften and to prepare our
hearts by thy holy Spirit,
vnto the perfect obedience
of thy Gospell, and to im-
print in our consciences a
deepe feeling of our sinnes,
howbeit in such measure, as
that we be not driven there-
by to despaire of thy mer-
cies, but better humbled be-
fore thee, prouoked to a
more serious repentance of
our former euill life, to a
greater feruency in praying,
and seeking for thy helpe,
and a more carefulnesse euer
hereafter, to flee euen the
shew of euery euill thing,
and all occasions of offen-
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Comfort.

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ding against thee and our
brethren.

But because it is not e-
nough to auoide euill, wee
beseech thee to giue vs a
full assurance, and a sweete
feeling of thy loue towards
vs, in Iesus Christ, where-
with our hearts being
thoroughly enflamed, wee
may bring forth abundant-
ly, the fruits of thy holy Spi-
rit, and shew our Faith by
good Workes, to the testify-
ing of our most dutifull
seruice towards thee, (O
Lord our God) the stop-
ping of the mouthes of the
vngodly, and prouoking of
a great many to praise thy
holy Name, for those good
things

Crimes of

things which thou hast wrought in vs; therefore grant vs, O mercifull Lord, a zeale for thy glory, according to knowledge, boldnesse in thy causes, ioyned with humility, wisdom, with sincerity, ioyfulnesse of minde, with due sadnesse for our finnes, and the afflictions of our brethren. Teach vs to obey and reuerence our superiours, to be louing to all our equals and inferiours, charitable to our enemies, desirous to doe good vnto all men, to be diligent in our calling, to abhorre all deceitfull and vnrighteous dealing. Make vs thankfull for all thy benefits,

Comfort.

fits, faithfull in vsing them,
according to thy will, pati-
ent in forbearing of them,
constant in suffering the
losse of all earthly benefits,
for thy euerlasting truth.

And because it is thy
good pleasure, that wee
should wrastle and striue a-
gainst our rebellious nature,
and an huge hoast of spiritu-
all enemies, we beseech thee
to arme vs from aboue with
the compleate Harnesse of
thy grace. And for as much
as our strength and furni-
ture is nothing in respect of
our aduersaries; assist vs
mightily, that in all tempta-
tions, dangers and assaults,
we may lay sure hold, with
the

Crummes of

the hand of Faith, vpon the
victory of our Sauour Iesus
Christ, that albeit we be not
able to ouercome, in our
owne persons, yet wee may
ouercome in his, who hath
ouercome for vs. and to af-
ter this warfare finished, be
made partakers of those
promises which are knit vn-
to the victory, euen the
Crowne of glory, the fel-
lowship of all thy Saints,
and the most comfortable
presence of thy Majesty,
through the same our Lord
and Sauour, Iesus Christ.

And we pray not onely
for our selues, but also for
all Nations of the world,
that they may be called to
the

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Comfort.

the comfortable light, and
effectuall feeling of thy
Gospel, through the prea-
ching of the same; and for
those that are already called,
(O Lord) wee humbly be-
seech thee, to make vp, and
happily to finish that hea-
uently worke of the new
Birth, which thou in mercy
hast begun in them, streng-
thing and comforting their
soules, daily more and more,
with the liuely food of thy
blessed Word and Sacra-
ments, [sincerely ministred,
according to thy most holy
Ordinance: the which inesti-
mable grace, wee beseech
thee to make this Church of
England partaker of, yet
H more

Crummes of

more abundantly. And to
this end, we most humbly
craue of thy Majestic, to
blesse thy seruant *Charles*,
our gracious King and Go-
uernor, with all manner of
excellent blessings, that hee
may worthily seeke, and fet-
ter forth thy glory, by aduan-
cing thy true Religion, and
suppressing all things that
hinder the same. Giue grace
to his honourable Counsel-
lours, and to all that be put
in authority vnder him,
faithfully to assist him, in this
great worke. Make the Mi-
nisters of thy word, zealous
in thy truth, diligent in their
Office, wise in propounding
thy mysteries vnto the peo-
ple

Comfort.

ple; happy and comfortable
in their labours : encrease
the number of them, for
they are few, and great is the
multitude of those that want
and thirst, after thy Word.
Finally, shew thy selfe (O
Lord) mighty, and merciful,
in relieuing, and comforting
all those that bee afflicted,
and humbled with any kind
of calamity, whether it bee
extreme pouerty, or bodily
sicknesse, or inward grieffe
of minde for the burden of
their sinnes. But especially,
remember those in thy mer-
cy, which are in bonds or
troubles, for thy truth; gran-
ting vnto them patience in
suffering, cheerefulnesse in
H 2 prai-

Crummes of

praising thy glorious name,
for thy euerlasting loue to-
wards them in Christ, and
constancy in professing a
good cause, with a good
conscience, vnto the end,
through our Lord Iesus
Christ: in whose Name, we
pray for these and all other
graces needfull, either for
our selues, or for the whole
Church, as hee hath taught,
and commanded vs, saying:
*O our Father, which art in
heauen, hallowed bee thy
Name, &c. Amen.*

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Comfort.

*A Prayer to be duely said,
Morning and Eue-
ning.*

Mercifull Father, and
Lord of Heauen and
Earth, we come before thy
presence to worship thee, in
calling vpon thy Name, and
giuing thanks vnto thee:
and though our duties and
our very necessities call vs
hereunto, yet we confesse
our hearts to be so dull and
vntoward, that vnlesse thou
bee mercifull vnto vs, to
teach vs how to pray, wee
shall not please thee, nor
profite our selues in these
duties.

Crummes of

We therefore most humbly beseech thee to raise vp our hearts with thy good Spirit, and so to dispose vs to prayer, that with true frequency of heart, feeling of our wants, humblenes of minde, and faith in thy gracious promises, we may present our suits acceptably vnto thee, by our Lord and Saviour, Iesus Christ.

And thou our Father of all mercies, that hast called vs vnto thee, heare vs and pitie thy poore seruants: we haue indeed sinned wonderfully against thee, through our blindnesse of minde, prophanenesse of spirit, hardnesse of heart, selfe-loue,

Comfort.

love, worldlinesse, carnall
lusts, hypocrisie, pride, vanti-
tie, vnthankfulnesse, infideli-
tie, and other our natie
corruptions, which being
bred in vs, and with vs, haue
defiled vs, euen from the
wombe, and vnto this day,
haue broken out as Plague-
sores, into innumerable
transgressions of thy holy
Lawes, (the good wayes
whereof wee haue wilfully
declined) and haue many
times displeased thee, and
our owne consciences, in
choosing those things, which
thou hast most iustly and se-
uerely forbidden vs.

And besides all this, wee
haue outstood the gracious

Crummes of

time and meanes of our
Conuerſion, or at leaſt not
ſtooped and humbled our
ſelues before thee, as wee
ought, although wee haue
wanted none of thoſe
helpes, which thou vouch-
ſafeſt vnto thy wandering
children to fetch them
home withall, for we haue
had (together with thy glo-
rious workes) thy Word cal-
ling vpon vs without, and
thy good Spirit within; and
haue been ſolicited by pro-
miſes, by threatnings, by
blessings, by chaſtizing, and
by examples, on all hands:
And yet our corrupted spi-
rits cannot become wiſe be-
fore thee, to humble them-
ſelues,

Comfort.

selues, and to take heed as
we ought and wish to doe.

Wherefore, O Lord God,
wee doe acknowledge thy
patience to haue beene in-
finite and incomparable, in
that thou hast beene able to
hold thy hands from reuen-
ging thy selfe on vs thus
long, and yet pleasest to
hold open the doore of
grace, that we might come
in vnto thee, and be saued.

And now, O blessed
Lord God, we are desirous
to come vnto thee, how
wretched soeuer in our
selues; yea, our very wret-
chednesse sends vs vnto
thee: vnto thee, with whom
the Fatherlesse, and he that

Crummes of

hath no helper findeth mercie, we come to thee in thy Sonnes Name, not daring to come in our owne: In his Name that came for vs, we come to thee, in his mediation whom thou hast sent: In him (O Father) in whom thou hast professed thy selfe to be well pleased, we come vnto thee, and doe most humbly beseech thee to pittie vs, and to saue vs for thy mercies sake in him.

O Lord our God, our sins haue not out-bidden that blood of thy holy Sonne, which speakes for our pardon, nor can they be so infinite, as thou art in thy mercies: and our hearts (O God
thou

Comfort.

thou seeſt them) our hearts
are deſirous to haue peace
with thee, and warre with
our luſts, and wiſh that they
could melt before thee, and
bee diſſolued into godly
mourning for all that filth
that hath gone through
them, and defiled them. And
our deſires are now to ſerue
and pleaſe thee, and our
purpoſes to endeauour it
more faithfully: wee pray
thee therefore for the Lord
Jeſus ſake, ſeale vp in our
conſciences thy gracious
pardon of all our ſins paſt,
and giue vs to feele the con-
ſolation of this grace ſhed
abroad in our hearts, for our
eternall comfort and ſalua-
tion

Crummes of

tion : And that wee may know this perswasion to be of thy Spirit, and not of carnall presumption (blessed God) let those graces of thy Spirit, which doe accompany Saluation, bee powred out more plentifully vpon vs, increase in vs all godly Knowledge, Faith, Patience, Temperance, Meeknesse, Wisedome, Godlines, loue to thy Saints and Seruants, zeale of thy Glory, Iudgement to discern the difference of good and ill, and things present, which are Temporarie, and things to come, which are Eternal.

Make vs, yet at the last

wise

wise

Comfort.

wise-hearted, to lay vp our
Treasure in Heauen, and to
set our affections more vp-
on things that are aboue,
where *Christ* sits at thy right
hand: And let all the vaine
and transitorie inticements
of this poore life, appeare
vnto vs as they are, that our
hearts may no more bee in-
tangled and bewitched with
the loue of them.

O Lord, O God, our
God, thou hast dearly
bought vs for thine owne
selfe, I giue vs so honest
hearts, as may bee glad to
yeeld thee possession of
thine owne. And be thou
so gracious, as yet to take
them vp, though wee haue
despe-

Crummes of

desperately held thee out of
them in times past, & dwell
in vs, and raigne in vs by thy
Spirit, that we may be sure
to raigne with thee in thy
glorious Kingdome, ac-
cording to thy promise
through him that hath pur-
chased that Inheritance, for
all that trust in him.

And seeing thou doest so
promise these graces to vs,
as that thou requirest our
industry, and diligence in
the vse of such meanes as
serue thereto (good Lord)
let vs not so crosse our pray-
ers for grace, as not to seeke
that by diligence, which we
make shew to seeke by
Prayer, lest our owne wayes

con-

Comfort.

condemne vs of Hypocrisie.
Stirre vs vp therefore (O
Lord) to the frequent vse of
Prayer, to reading, hearing,
and meditating of thy holy
Word, teach vs to profit by
the conuersation of thy peo-
ple, and to be profitable in
our owne, make vs wise to
apprehend all opportunities
of doing, or receiuing Spiri-
tuall good, strengthen vs
with grace to obserue our
hearts and waies, to contain
them in good order, or to
reduce them quickly: let vs
neuer thinke any company
so good as thine, nor any
time so well spent, as that
which is in thy Seruice and
beautifying of thine I-
mage

Crummes of

mage in our selues or others.

Particularly, we pray thee open our eies to see our naturall infirmities, and to discover the advantages which Sathan gets thereby. And giue vs care to strue most, where we are most assaulted and endammaged.

And thou (O God) that hast promised to blesse thine owne Ordinances, blesse all things vnto vs, that we may grow in grace and in knowledge, and so may shine as light in this darke World, giuing good example to all men, and may in our time lye downe in peace of a good conscience, embalmed
with

Comfort.

with a good Report, and
may leaue thy Blessings en-
tailed vnto ours after vs, for
an Inheritance.

These O Father, are our
speciall Suits, wherein wee
beseech thee to set forth the
wonderfull riches of thy
grace towards vs: as for this
life, and the things thereof,
wee craue them of thee so
far as may be for our good,
and thy glory, beseeching
thee to prouide for vs, as vn-
to this day, in mercy. And
when thou wilt humble or
exalt vs, gouerne vs so long,
and so farre in all conditions
and changes, as wee may
cleaue fast vnto thee our
God vchangeably, este-
ming

Crummes of

ming thee our portion, and
sufficient Inheritance fore-
uermore. Now what graces
wee craue for our selues,
which are here before thy
presence, we humbly begge
for all those that belong vn-
to vs, and that by duty or
promise we owe our praiers
vnto; beseeching thee to bee
as gracious vnto them, as
vnto our owne Soules, and
specially to such of them, as
in respect of any present Af-
fliction, or Temptation, may
be in speciall need of some
more speedy helpe or com-
fort from thy mighty hand.
v Yea, our Lord God, wee
humbly desire to blesse
with our prayers the whole
Church

Comfort.

Church, more specially our Nation, and therein the Kings Maesty our Soueraigne, (the King of *Bohemia*, and the Queene *Elizabeth*, with all their Royall Seed) with all that be in Authoritie vnder him, beseeching thee to follow him & them with those Blessings of thy protection and direction, which may preferue them safe from the malice of the World & of Satan, and may yeeld them in their great Places faithfull to thee for the good of thy people, and their owne eternall happinessse and honour.

We beseech thee to furnish the Churches with faith-

Crummes of

faithfull and fruitfull Mini-
sters, and to blesse their
liues and labours, for those
mercifull vses to which
thou hast ordained them,
sanctifie thy people, (O
God) and let them not de-
ceiue themselves with for-
mality of Religion in steed
of the power thereof, giue
them grace, to profit both
by those fauours, and by
those Chastisements which
thou hast sent successiuely
or mixedly amongst them.
And Lord repress that rage
of sinne and prophanenesse,
in all Christian States, which
breedes so much Apostacie
and defection, threatening the
taking away of this Light
from

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Comfort.

from them: Confound thou,
(O God) all the counsell and
practises of Satan and his
Ministers, which are or shall
bee taken vp against thee,
and the Kingdome of thy
decre Sonne. And call in
the *Jewes*, together with the
fulnesse of the *Gentiles*, that
thy Name may bee glorious
in all the World, the daies
of iniquity may come to an
end, and we with all thine E-
lect people may come to see
thy face in glory, and be fil-
led with the light thereof
for euermore: grant this,
good Father, now and for
euer, *Amen.*

A

Crummes of

A Heauenly Meditation.

O Lord, my good God,
(and most gracious
Father) in Iesus Christ, I
wretched Sinner, heere pro-
strate before thy Throne of
grace, doe euen out of the
deepe affliction of my wret-
ched heart, looke vpon thee,
and with sighes and grones
vnfeined (for sinne) my hum-
bled soule doth call vnto
thee, who art my only hope,
stay, and refuge in all distres-
ses, being of power onely to
helpe, and canst onely ease
and set me free.

Looke not vpon my sins

(I

Comfort.

(I humbly beseech thee) let them not stand betwene me and thy mercy ; set aside all my guiltinesse, blot out all my transgressions, which daily and hourelly do highly prouoke thee to wrath and indignation against me : and behold me in mercy, for thy Sonne Christ Iesus sake ; in, by, and for whom onely mercy is to be had.

I know & acknowledge (O Lord) that thou art a iust God in all thy iudgements, and none more fit and worthy to receiue the sharpest taste of thine afflicting and correcting hand then my selfe, in respect of the huge heape of sinne and

wic-

Crummes of

wickednesse by mee committed; but as thou art most iust, so (gracious Father) thou art also most mercifull, and vpon thy gracious fauour and goodnesse in Christ Iesus, I poore, miserable, sinnefull wretch, doe depend, being my sole and onely support in my greatest distresses and dangers; be it by sicknesse, disgraces, losses, or any other crosse or calamity whatsoeuer.

And whensoever any of these outward afflictions are vpon mee, or any other inward conflictes of the minde do take hold on me, (how sharply and bitterly soeuer;) yet teach me (O Lord)

Lon
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that
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Comfort.

Lord) by thy grace to make
vse thereof to my comfort,
and that I may finde, feele,
and confesse, that it is thy
hand (deare Father) that fini-
teth me, and that thou fini-
test me for my good, euen
that the burning heate of sin
may be quenched in me, and
I bee wholly drawne from
my corrupt wayes, least I
perish, with this wicked,
vngodly, and gracelesse
world.

Therefore direct thou
my heart and minde, to ioy
in this and all other thy fa-
therly corrections, and to
praise thy Majesty for the
same, and with gladsome-
nesse of heart, to entertaine

I griefe

Crummes of

griefes, troubles, or any afflictions of the sharpest kinde that thy fatherly goodnesse shall thinke meet to lay vpon mee : for (O Lord) this wretched car-kasse of mine, is a masse of corruption, fauouring of nothing else but earth & earthly matter, full of Blaines, sores, and deepe woundes, and had need of some sharp corasue to cleanse the same, that they may be the better cured : otherwise (deare Father) this poore imprisoned Soule of mine, cannot escape from being defiled with all manner of euill, and thereby in hazard to bee spoyled of those heavenly graces where-

Comfort.

where-with it should bee adorned and beautified to eternall blisse.

This wretched soule of mine (most gracious God) doth pine away for sorrow, and euen pant for breath, longing to receiue increase of life from the liuing stocke Christ Iesus, which must be thy worke, (and thy worke onely:) and worke this effectually, I humbly beseech thee which way thou wilt, and do thou giue what thou wilt haue mee to doe, and then doe what thou wilt to me, and with me thy vnworthy Seruant, for though I should walke through the valley of the shadow of death,

Crummes of

death, I could feare none euill, for thou art with mee, thy rod and thy staffe doe comfort me.:

If I should enter into an ennumeration of my finnes, there is no end of them: for how much time haue I iddely spent? How much time haue I vainly spent? how much time haue I most wickedly spent? And how little time haue I imployed in thy seruice?

This (O Lord) carrieth in it an infinite number of sins, and for this I deserue iustly to be forsaken of thee, and to bee reserued and left vnto endlesse condemnation both of body and soule.

But

Comfort.

But howsoever in youth
I haue not heeded this, or in
age may easily forget this,
yet let thy grace, (most gra-
cious Father) re-unite the
one, informe the other, and
reforme both, that by thy
grace I may be taught and
directed with Iudgement to
feele, with Conscience to ac-
knowledge, with remorse,
to lament my former stray-
ings and steps, ignorantly
vndertaken, vngraciously
followed, & fearefully con-
tinued to my endlesse dan-
ger, if thou (O Lord) dost
not in mercy stay my course,
and set me in the right path
of eternall saluation.

Bee pleased to this end

I 3

(most

Crummes of

(most louing Father) to follow mee still with thine afflicting hand, which is thy fatherly schoole, through the which thou doest warne and admonish thy children and seruants to looke into their sinnes past, whereby they prouoked thee to punish, thou dost teach and instruct them to behold the sinnes present which prouoke still, and to see into the perill and danger to come, vnto which sinne doth bring them, and by which thou dost punish and correct them, not to destruction, but to amendment.

Therefore (deere God) let mee embaace affliction as a wel-

Comfort.

welcome guest, that sinthe
cause thereof, may be more
and more wasted, and glory
the end thereof, may bee
more and more hastned.

Thou takest no pleasure
in punishing thy children,
but because thou wilt not
the death of a sinner, and
that hee may returne and
liue; therefore thou punish-
est, which is the chastning
rod of a louing Father, and
not the sharpened sword of
a seuerer Iudge.

It is amendment thou
lookest for, which is the
sweet fruit of true and vn-
fained repentance, but to
turne to thee in part, & not
wholly, is no repentance:

Crummes of

to sorrow for sinne, and forbear sin in time of affliction onely is no repentance : to haue an inward touch of sin, without Christ, is no repentance. Therefore (O Lord) giue mee a feeling Conscience, vouchsafe mee thy grace to apprehend a perfect turning from sinne, and grant vnto me (I humbly beseech thee) a thorow changed and truely mortified heart, which cannot but worke in mee an vnfained loue of rightcoussnesse, and a full purpose and endeavour to serue thee, my good God, and most louing Father, with a sincere and true hearted affection.

And

Comfort.

And guide me (O Lord)
to fly vnto thee daily by
Prayer, for forgiuenesse of
my sinne, for graee to re-
forme my wayes, and for
true faith to take fast hold of
mercy in Christ, which is
the ready way to bee made
righteous before thee. And
because (deere God) I may
speedily, and still tread in
that narrow path, which is
hardly found, and not easily
kept, (through Sathans ma-
lice, the worlds inticements,
and mine owne in-borne
corruption) let thy working
grace neuer bee wanting to
me, by which I may bee
taught and confirmed nei-
ther to prize of workes too

I s

high

Crummes of

high (with the *Papists*) nor
too low (with *Libertines*)
but to learne this for truth
against both, that neither
with the one must I pre-
sume to challenge merite by
my workes, nor with the o-
ther must I dare to take li-
berty to liue as I list. It is
manifest & plaine (O Lord)
that *Papists* depend more
vpon Pharisaicall working,
then vpon Christian be-
leeuing; and it as true,
that the loose *Libertine* ca-
reth little, either for Faith, or
fruits, and both these are flat
enemies against the Crosse
of thy deere Sonne, our a-
lone Sauour Christ Iesus;
the one taking vpon them

Comfort.

to adde a supply of merite by workes, to that which is vnto man a free gift from thee by grace, and a Sacrifice all-sufficient to satisfie thee, and ransome vs : The others cry out daily in their most filthy and corrupt conuersation, *Lec vs sinne, that grace may abound*, and so indeed, *Turne the grace of thee our good God into wantonnesse.*

Farre bee it from mee (deere Father) to bee ensnared by either of these: and yet an healthfull body, a full purse, glory and worldly reputation or any prosperity, thou knowest are dangerous engines to entangle
an

Crummes of

an vnregenerate man, especially when a sincere profession, and a holy practise are of least esteeme amongst men that are in fulnesse of prosperity.

And therefore (my most gracious God) I humbly and heartily thanke thy holy Majestie in that it hath pleased thee to abridge my health, to abate my fulnesse, and to darken my transitory reputation : for though to the outward man these seeme bitter and vnsavoury, yet to the inner man they bring the sweet and pleasing taste of Repentance, *Not to bee repented of*, which is alwaies followed
with

Comfort.

with sweet fruit fruite of amendment.

And I most humbly beseech thy Fatherly goodnesse, that as it hath pleased thee to strike at the doore of my heart by these outward Crosses, through the power of thy blessed Spirit, and thereby to awaken mee out of that deepe sleepe in sinne and security, whereinto I was fallen, so as I was depriued (for the time) of all Spirituall sence and feeling of heauen and heauenly things, through the multitude of deuouring monsters; as Lust, Couetousnesse, Pride, Vaine-glory, Hypocrisie, and a thousand of like
na-

Crummes of

nature, which were *Syrene* deceiuers, haunting me in the daies of my prosperity, and seeking vtterly to spoile me of spirituall life, and to pursue me to eternall death, hadst not thou of thine infinite goodnesse, discovered their sleights, altered their course, and giuen ability to resist the temptation, against whose strength without thine arme of defence I cannot possibly preuaile. Therefore (gracious God) continue to watch ouer me, and looke vpon me still, and behold mee in my wofull and wretched estate, giue mee wisdom from aboue to fore-see all dangers that
may

Comfort.

may besail vnto mee, a true
constant Faith, to resist the
Furie, and all fulnesse of spi-
rituall strength, that I may
hold out the combate, and
ouercome: for I long much
(O Lord) to be euen estran-
ged and freed from those
inares and euils with which
I haue beene too much ac-
quainted, & to be a familiar
companion to those that
feare thee, and to iinbrace
and follow all holy duties
which thou lookest for, and
requirest at the hands of thy
seruants, that I may spend
the rest of my life to come,
to please thee, & praise thee.
Assist me (deere Father) in
this my desire, giue me thy
con-

Crummes of

continua^l ayde & assistance
from aboue, to furnish and
fortifie me in my weaknesse,
and as by thy grace thou
hast made me in some mea-
sure willing, so I humbly
beseech thee to make me in
full measure able to finde,
follow, and hold the way
that thou hast set before thy
chosen to walke in.

And to this end (deere
God) let my carnall and cor-
rupt heart bee by thy Spirit
cleansed, my flintie and sto-
ny heart by the deaw of thy
grace bee softned, and my
ambitious and proud heart
be by both thoroughly hum-
bled, that it being wholly
changed by thee, & brought
into

Comfort.

into a spirituall temper, and so made the Treasure-house of good things, it may send forth the sweet fruits of holines, to thy glory, the good example of others, and mine owne endlesse comfort in Christ Iesus.

This being wrought in me (O Lord) of thy meere mercy and goodnesse, keepe me still in thy way, I most humbly beseech thee, that my desire may be augmented daily to do thy will, and my ability also may encrease daily to fulfill thy desire, then let sorrowes and afflictions both in manner and measure follow me, & possesse me so long as thy selfe wilt,

Crummes of

wilt, which are indeed most plaine and profitable teachers, to informe me, how vile my selfe am, how vaine this wretched and wicked world is, and that the greatest glory, and most pleasing delights thereof, are meere vanity and vexation of spirit.

What auaieth it (O Lord) to be in health of body, if a man haue a sicke soule in him? What profit can there bee to flow in worldly wealth and to want the treasure of the soule, which is the preaching of the word, the profiting by the word, and the holy Spirit of promise to sanctifie both? And what

Comfort.

what is all the glory and reputation in the world, if a man want grace to seeke after the euerlasting glory of the world to come?

Blessed Father, giue me a sound and healthfull soule, & let the body stand loaden with what sicknesse shall please thee, make me to abound in thy heauenly treasures; and howsoeuer earthly treasures faile me, let mee bee heartily well content therewith.

Lead me a long, to seeke after the glory that is eternal, and let the fading glory of this faithlesse world light where it will, rest with whom it will, & leaue when
and

Crummes of

and whom it will. For hee that hath all these without thy Grace, (O God) hath but so many burthens to hold him downe from rising vp with Christ, that hee may seeke those things which are aboue: and he that hath the grace of God, though he want all these, hath sufficient.

I confesse (deere Father) that if thou shouldst leaue me to my selfe, and giue me ouer to follow the sway of my sinnefull heart, I should bee as deeply plunged in wickednesse, as the worst, and become dangerously defiled with those vile and loathsome sinnes where-
with

Comfort.

with many in the world,
stand miserably tainted, for
naturally (vnlesse thy grace
restraine) I am most prone
and ready to giue allowance
and consent to all euill; but
the immoderate heates of
youth (for the most part)
binder the feeling of this,
and carelesse age doth many
times thinke of it too late, so
that in youth man is ready to
flatter himselfe with hope
of many daies, and there-
fore thinketh it selfe to haue
time enough to turne from
wickednesse, and age is rea-
dy to deferre from day to
day, and makes small haste
to amendment: but thy
word (O Lord,) teacheth
youth

Crummes of

youth to looke to it selfe in
time, both by threatning and
admonition; by threatning,
(*O yong man saith Salomon*)
*Reioyce in thy youth, and let
thine heart cheere thee in the
daies of thy youth, and walke
in the wayes of thine heart,
and in the sight of thine eyes;
but what followeth? surely
youth must know, that for
all these (the most iust and
mighty God) will bring
him to iudgement: By ad-
monition in these words:
Remember thy maker in the
daies of thy youth, whilest the
sunne dayes come not, nor the
yeeres approach wherein thou
shalt say, I haue no pleasure
in them: And as a meane to*
bridle

Comfort.

bridle & restraine them this rule is set, *That a young man must redresse his wayes, by taking heede thereunto according to thy word.*

And as an incouragement to rowse vp old age to walke religiously, it is said by the same *Salomon, Age is a crowne of glory, when it is found in the wayes of righteousness* : So that if it bee found in the wayes of wickednesse, it is the most hateful spectacle of filthy shame, and more to be loathed and abhorred then the staines of iniquity in hot and vnbridled youth : and both yong and old, are taught by thee to know, that he who doth

Crummes of

doth vnrighteousnesse is not
of thee, and he that is borne
of thee, sinneth not.

Therefore teach me (O
Lord) to *number my dayes,*
that I may encline my heart
to wisdom: that wisdom
which teacheth vs to know
thee and Iesus Christ whom
thou hast sent, *That Wise-*
dome, which telleth vs that
we were once darknesse, but
are now light in the Lord,
& commandeth vs to walke
as children of light. *That*
Wisdom, which biddeth vs
to haue no fellowship with
the vnfruitfull workes of
darknesse, but to reprove
them rather. *That Wise-*
dome, which enioyneth vs to
cast

Comfort.

taft of (concerning the con-
uerfation in times past) the
old man which is corrupt
through the deceivable
lusts, and to put on the new
man which after thee (O
God) is created in righte-
ousnesse and true holinesse.
Finally, *That Wisedome*,
which warneth vs to walke
circumspectly, not as fooles
but as wise, redeeming the
time, for the daies are euill.

Furnish me (deere Father)
daily more and more, with
some good portion of this
wisedome, which may bee a
Lanterne to my feete, and a
light vnto my steps, to lead
mee in the wayes of righ-
teousnesse, and to learne the

Crummes of

to vse this world, as though
I vsed it not, to fly sinne, to
repent me of sinne, that this
old man of sinne which I
carry about mee, may bee
crucified with Christ my
Saviour, that the body of
sinne may be destroied, and
henceforth I may no longer
serue sinne, least when the
night is come of my euill
passed day, and death shall
approach to demaund his
due; I then looke about mee
too late, and be taken nap-
ping, as the foolish Virgins
were; when as neither
teares, nor sighes, nor cryes,
will be heard, but that the
iust sentence of condemna-
tion will be given and can-
not

Comfort.

not bee reuoked. Deliuer
me (most gracious Father)
from this perill, and direct
me by thy grace, to be euer
mindfull of thine afflicting
hand, that my soule may bee
humbled before thee, and
reape this comfort from the
consideration of mine owne
wickednesse, that it is thy
vnspeakeable mercie that I
am not vtterly consumed,
but thou art my portion,
and I will still hope in thee,
for thou art alwayes good
to them that trust in thee,
and to the soule that seeketh
thee.

Blessed God, let me e-
uermore trust in thee, and
let my soule continually

Crummes of

seeke after thee, and willingly, and ioyfully waite for thy saluation, and when it shall please thee to thinke it fit, I humbly beseech thee to shorten these daies of sinne, and speed the deliury of this my wretched soule out of the loathsome prison of this my sinfull body, that with the rest of Gods Saints it may take possession of thy beauenly inheritance purchased for me and all the chosen Israel of God, by the death and bloodshedding of the immaculate and vnspotted Lambe (Christ Iesus) to whom with thee O Father, and the holy Ghost, bee all Praise,

Comfort.

Praise, Power Majesty, and
Dominion, both now and
for euermore, Amen.

*A Prayer in time of
Warre.*

O Lord, glorious God,
& euerlasting Father:
we intreate thee mercifully
to looke downe vpon vs,
and hearken to our com-
plaint and desires, and grant
wee beseech thee our re-
quest; O gracious Father,
thou knowst our sinnes, and
our iniquities are not hid
from thee, they lie open to
thy iudgements: yet wee
know that thy mercies are

Crimmes of

the cure of our miseries, and
when we flye to thee, thou
drawest neere to vs; we be-
seech thee now to be fauo-
rable, and spare vs for all
our finnes past, and be ready
to deliuer vs from finnes to
come; looke downe in
mercy vpon vs, and as thou
hast beene our euerlasting
defence, so now defend vs
from the rage of our Ene-
mies. Goe in and out (O
Lord) before our Armies,
before our Generals, before
our Fleets and Comman-
ders, and grant we may beg
thy Souldiers, to fight vnder
thy Banner: stirre vp our
hearts and strength against
the Enemy; defend thy af-
flicted

Comfort.

afflicted flocke ; Remember
we beseech thee the burden
of misery layd vpon the
Church at this time in *Ger-*
many, and in thy due time
restore it to her former glo-
ry, settle our hearts and af-
fections to regaine and re-
couer that which hath beene
lost by their treacheries :
& now wee see their double
dealing, grant wee may no
longer trust to them which
haue no truth, they imagine
mischiefe in their heart, and
are set on fire to do ill ; but
breake thou the knot of their
malice, lay open their plots,
discouer their deuises, wea-
ken their Armies, and ouer-
throw their inuentions, con-

Crummes of

found their counsels, and
consume their numbers. O
Lord thou hast in times past
made the Starres to fight in
order, the Sunne to stand
still, the Seas to deuoure, the
Winds to ouerthrow thy
enemies; so now (O Lord)
prepare these thy creatures
to assist and helpe vs that all
the world may know, it is
thou that fightest our bat-
tailes. Finally, (O Lord)
blesse we beseech thee, vs,
and euery one of vs, in what
we shall take in hand for de-
fence of thy Church. Blesse
we intreate, our King, our
State, our Clergy, our Com-
monalty, and giue thy bles-
sing vnto vs all. And last of
all,

Comfort.

all, bleſſe wee beſeech thee,
all that worthy and excel-
lent Companies of the Ar-
tillery and Military exerci-
ſes in London, and alſo in
this Land: bleſſe (O Lord)
we intreat, their inuentions
of warre, and make their
practiſes expert, make them
ſkilfull and full of know-
ledge, that all the world
may know that thou con-
ducteſt our Armies. Grant
this deere Father, and all e-
ther good things vnto vs,
now and for euermore,
Amen.

Ks

A

Crummes of

*A Prayer to be said before
the receiuing of the
Communion.*

O Father of mercy, and
God of all consolati-
on, seeing all Creatures doe
acknowledge and confesse
thee to bee their Gouver-
nour and Lord ; it becom-
meth vs the workmanship
of thy owne hands, much
more to reuerence and mag-
nifie thy great Majesty. For
thou hast created vs to thine
owne Image and Similitude,
but chiefly, thou hast deli-
uered vs from that euerla-
sting death and damnation,
to which Sathan subjected
all

Comfort.

all Mankinde by the reason
of sinne : from the bondage
whereof, neither Men nor
Angels were able to set vs
free, but thou (O Lord) rich
in Mercy, and infinite in
Goodnesse, hast provided
our Redemption to consist
in thine onely and welbelo-
ued Sonne, whom of very
loue thou didst giue to bee
made Man like vnto vs in all
things (sinne only excepted)
that in his body he might re-
ceiue the punishment of our
transgressions, by his Death
make satisfaction to thy Iu-
stice, by his stripes and
wounds, we that were the
Sinners indeed should bee
healed and freed : by his
Hum

Crummes of

Humiliation wee might bee glorified and exalted, and by his Resurrection, Death and Hell should bee vanquished, to bring vs to Life euerlasting, and loyes eternall, from which the whole off spring of *Adam*, was justly exempted and exiled.

O Lord, wee acknowledge, that no Creature was able to comprehend the length, breath, deepnesse, and height of that thy most excellent loue. For thou didst shew thy mercy, when none was deserued, thou gauest Life, when Death had gotten the victory, thou receiuedst vs into Grace, when

Comfort.

when wee rebelled against
thy Majesty, and when wee
were all bespotted and dur-
tied with the filth of vnright-
eousnesse, thou diddest
cleanse and purifie vs with
the precious blood of Ie-
sus Christ: and although
through the peruerse blind-
nesse of our corrupt Na-
ture, and dull ignorance of
our wretched corruption,
wee neither doe nor can
sufficiently weigh, or con-
sider these thy most ample
benefits: yet neuerthelesse
(as Iesus Christ our Lord
hath instituted and com-
manded) wee present our
selues to this thy Table, to
manifest and witnesse to
the

Crummes of

the whole world, that by him alone wee haue receiued liberty and life, that by him alone thou doest acknowledge vs to bee thy Children and Heyres, that by him alone wee haue entrance to the Throne of Grace, that by him alone wee are possessed of a Spirituall Kingdome, to eate and drinke at his Table in Heauen. For by his Death (which this Sacrament is the representation of) our Bodies shall dye to liue, and by his Resurrection bee raysted vp againe from the dust to be placed with him in that endlesse joy, which thou (O Father of mercy) hast

Comfort.

hast prepared for thine E-
lect, before the foundation
of the World was layed,
which inestimable blessing
wee acknowledge and con-
fesse, to haue receiued of
thy free Mercy and Grace,
through thy onely beloued
Sonne Iesus Christ : and for
which we, the whole Con-
gregation met at this time,
and moued by thy holy
Spirit doe render vnto thee
all thanks, praise, and glo-
ry, for euer and euer, *A-*
men

Crummes of

*A Prayer and Thanksgiving
after the receiuing of the
holy Commu-
nion.*

Most mercifull Father,
we render vnto thee
all thanks, praise, honour,
and glory, for that it hath
pleased thee of thy great
mercies, to grant vnto vs
miserable sinners so excel-
lent Benefits and Priui-
ledges, as to be receiued in-
to the fellowship and com-
pany of thy deere Sonne
Iesus Christ our Lord; yea,
by this meane wee are thy
adopted children, and hee is
made our elder Brother.
Yea,

Comfort.

Yea, (O Lord) wee come
nearer then so, hee is our
Head, and we are the mem-
bers of his Mysticall Body:
and all this proceeds from
thy gracious goodnesse, and
from compassion. For thou
hast deliuered him to death
to giue vs life : thou hast
made him a Sacrifice for
the necessary food and nou-
rishment of our Soules :
Thou gauest way to the
piercing of his sides, from
whence issued Water and
Blood , that wee might
know, how we came clean-
sed from our sinnes, and re-
deemed from damnation.
Yea (O Lord God) thou
hast presented vs in this
Sacra-

Crummes of

Sacrament the Tragedy of
his Passion; that wee out
of his sorrowes might re-
ceiue joyes, out of his
gones might bee comfor-
ted, out of his sighes and
teares, might haue ours put
into his Bottle, and out of
his death, be presented to
life euerlasting. Wee be-
seech thee then, (O Hea-
uenly Father) to grant vs
this request, that thou ne-
uer suffer vs to become so
vnkinde, as to forget such
worthy Benefits : but ra-
ther make a sure impression
of them in our hearts, that
in thus renewing our Co-
uenant with thee, we may
also renew the reformation
of

Comfort.

of our liues, and become
true conuerted Soules vnto
thy Majesty. Grant this
the rather (O Lord) be-
cause wee liue in perillous
times, where the rages of
Sathan roare against vs, like
ravenous Lyons: the intice-
ments of the flesh triumph
ouer vs like Principalities
and Powers, the tempta-
tions of the World, are so
many Buffetings against
our weaknesse, and all to-
gether come with vnresi-
stable forces to ouercome
our poore Soules: but with
thee is mercie, that thou
mightst be feared, if then it
please thee to bee present
with vs, confirme and esta-
blish

Crummes of

bliss vs, we shall not onely
preuaile against these Spi-
rituall Enemies, but con-
tinue in the confession of
thy goodnesse, and refor-
mation of our liues, where-
by we shall bee euery way
enabled both to pray vnto
thee, and praise thy holy
Name: and so wee end at
this time with retributing
all Honour, Power, and
Glory, vnto thine Diuine
Maiesty, for euer, *Amen.*

Holy

Comfort.

Holy Sentences, or castings out of distressed Soules, called by the Fathers godly Exhortations.

1 **C**ALL vpon mee in the time of trouble, and I will heare thee, saith the Lord.

2. In the multitude of sorrowes thy Comforts haue refreshed our Soules.

3. Bee not dismayd hauing nothing, bee thou the Seruant of God, and thou hast more then the Lords of the earth in their great Possessions.

4. If

Crummes of

4 If thou beest truly godly, thou shalt neuer fall into extreme miserie.

5. Godlinesse brings contentation, and being contented, thy Wealth exceeds the Treasures of the Mightie.

6. Earthly Iewels are as chaffe, dust, or snow; yea, Riches flye away with the wings of the morning, but the graces of the Spirit remaine for euer.

7. Wouldst thou haue thy Children thrive after thee, and leaue them a good estate, look not to thy Chest or Bagges, or store of Land, which

Comfort.

which thou hast to leaue
them: but be thou vertuous,
godly, and religious, & God
will be the bringer vp of thy
Children, and prepare a por-
tion for them.

8. True Blessednes doth
not consist in great wealth,
but they which hunger after
Righteousnesse, shall be sa-
tisfied.

9. *Lazarus* went from
Pouertie to Riches, and
Dives from Riches to Po-
uerty.

10. Howle ye rich men:
for the canker and rust of
your Gold and Siluer shall
one day witnesse against
you.

11. Godlinesse beginnes
with

Crummes of

with wants, sorrowes, sadnesse, sting of Conscience, Losses, Pouerty, Affliction of soule, Deiection of spirit, Penitency for sinnes: these bee the Harbingers of heauen.

12. The Rich haue pleasure, the Poore paine in this world; but the Rich are tormented, and the Poore comforted in the world to come.

13. My Sonne take heed to thy owne heart. For thy heart is deceitfull, and may well be called the great Impostor of the world.

14. The Righteous finde the way sooner to heauen in prison, then the Prince in his Palace.

15. Ne

Comfort.

15. Neuer feare what God doth against thee, but rather be affraid what thou dost against God.

16. Crosses to the godly reclaime them, crosses to the wicked consume them.

17. Persecutions in their owne nature are curses, but if wee put them to best vse they are blessings. For through the Valley of teares, we come to the Hill of joy.

18. He that will not seek God in prosperity, the Lord will not be found of him in aduersity: for how can we looke that God should serue vs, if wee doe not serue him.

19. Make not Religion

L

ch:

Crummes of
the cloake & colour for de-
ceit. For then God will de-
ceiue and disappoint thy
presumption.

20. The Law of Nature
concurrer with the Law of
Holinesse : Doe to all, as
thou wouldst be dealt with-
all, and then thou maiest ex-
pect a blessing vpon all thou
takest in hand.

21. As one Lampe lights
many, and giues ten times
more then it hath it selfe,
& looſeth none of his owne
light : so one godly man by
his good example, makes
many more ; alwayes main-
taining good to himselfe,
and assisting others.

22. If thou bee so sinfull

Comfort.

a sinner as not to thinke of sinne, and of thy death, and Resurrection ; remember thy owne conscience shall at last accuse thee : for as a man dyes, and wormes are bred in the dead carkasse to consume it ; so the worme of thy conscience, shal come to testifie against thee at the last day.

23. When thou art ready to commit a sinne, thinke God stands before thee to perswade thee from it, the Deuill behinde thee to driue thee to it, thy owne conscience in the midst to terrifie thee after it, the Heauens aboue to witnesse against it, the earth below to

Crummes of

swallow thee for it: therefore pray stedfastly that thou maiest bee deliuered from it.

24. Wheresoeuer thou goest, ridest, liest, or standst, if thou bee alone, take one of these companions with thee; eyther thy Prayer-Booke, or thy Bible, good thoughts, or charity: for these foure, are the fittest companions thou canst haue to attend thee in any occasions.

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Comfort.

*A Prayer for sanctifying
Graces.*

O Lord God and most
mercifull Father, open
the eyes of my vnderstan-
ding, I beseech thee, that I
may looke into the best
paths of my saluation, and
take the best courses to
please thee. For I confesse
(O Lord) I haue so defiled
and defaced this thy Image
in me, that thou maist just-
ly refuse to take notice of
me: I haue deformed my
selfe with sin, and cloathed
my nakednesse with impie-
ty: So that didst thou not
see the deceit of my heart by

Crummes of

thy All-searching Eye, thou
mightst passe by me with
carelesnesse of me, as not
knowing thy owne handy-
worke : But (O Lord) thou
art mercifull, and what I
want, thou canst euery way
supply ; thy mercy exceeds
the wonder of all thy
Works, and thy loue to
Mankinde, makes vs astoni-
shed for the secrets of our
Redemption. O grant mee
then thy Spirituall and San-
ctifying graces, not only to
vnderstand the secrets of thy
will, but to practise the ho-
linesse of thy Law. For as
without them we are abho-
minable in thy sight, as not
able to thinke a good
thought,

Comfort.

thought, speak a holy word,
or performe a pious action:
so by, and through them, we
shall bee made new Crea-
tures, and acceptable vnto
thee. For thou (O Lord) wilt
bind vp our wounds, and
powre in Oyle and Wine in-
to our Sores, thou wilt send
vs the Balme of *Gilead*, to
mollifie our hard hearts:
thou wilt cloath vs with the
Righteousnesse of Iesus
Christ, thou wilt wash out
our Deformitie with his
blood; yea, thou wilt naile
our sinnes to his Crosse, and
bury them in his Graue, that
they neuer rise vp in Iudge-
ment against vs.

I confesse (O Lord my
L 4 God)

Crymms of

God) that at thy presence all
Powers do tremble, at the
breath of thy nostrils, the
Heauens are rolled vp like a
cloath: at thy vengeance
the Mountaines and Rockes
vanish to nothing, and when
thy Anger and Thunders
come, the foundations of
the earth are shaken: How
shall I then be able to stand
vpriight before thee, when
thy Holinesse cannot en-
dure my iniquitie? When
there is nothing in mee but
Wormish weaknesse, rot-
tennesse, and putrifaction:
when I am nothing but va-
nity, misery, & a shadow of
death, when I am a worne,
eleafe, a blast; yea, nothing
at

Comfort.

at all. Therefore (O Lord) I submit vnto thee, and cry for mercy, and flye to graces; yea, to thy Sanctifying graces, which must change the outward man throughout, or else nothing in the World will or can do it.

O gracious God, What doest thou expect at my hands? What is there in this base dung but a filthy smell? What can come out of Earth, but Wormes and Thistles? What out of rottenesse, but stench and putrification? What out of sin, but death and damnation? Therefore (O Lord) it must needs bee the worke of thy owne hands to make mee

Crummes of

gracious in thy sight, and
comfortable to my owne
soule. Haue mercy then vp-
on mee : For there are but
two Pleas in the world that
preuaile before thee ; Inno-
cency, and Mercy : the one
(O Lord) I disclaime : For
in thy sight no flesh can bee
justified : but the other I flie
vnto, as my Refuge ; for
without it, wee are the most
wretched of all Creatures :
Oh ! if mercy were not,
where were the hope of
Glorification ? And if wee
did not belceue and expect
the immortality of the soule,
and happinesse of thy pre-
sence, we were more wret-
ched then beasts; and mise-
rable

Comfort.

rable then Wormes, that
are trod to dirt. Therefore
(O God) againe and againe
I intreate thee thinke vpon
me, and consider my infirmi-
ties, pardon my sinnes, and
preserue me from despaire,
renew thy graces in me, and
let thy Spirit effect the
worke of Sanctification, so
shall I at the last come to
newnesse and reformation
of life; and for the present
retribute vnto thee all ho-
nour and glory, might, Ma-
jesty, and power, that liuest
and raignest one God, with
thy Sonne our Sauour, and
the Holy Ghost our Com-
forter, world without end,
Amen.

Crummes of

*A Prayer, or Confession of
finnes, with request for
mercy.*

VHy art thou so
sad my Soule?
Why art thou so disquieted
within me? Oh! I haue lost
the glory of my hopes, and
the comfort of my life. I
feelee my shame, and I feare
the punishment, my finnes
lye at the doore, and ven-
geance opens the gate. O
miserable wretch that I am,
and deplored estate that I
am in. not onely to bee de-
priued of vnspakeable
ioyes, but to bee afflicted
with intollerable paines. A-
lasse,

Comfort.

lasse, alasse! the losse is irreparable, the mischiefe inexcusable, the feare inconsolable, the danger ineuitable, and my despaire intolerable. O sinne, sinne! the defiler of soules, the deformer of hearts, the destroyer of our happinesse, and the vnhappy messenger of vnhappy vengeance: what hast thou done? from what a high pitch of blessednesse hast thou deiected me? into how lowe a pit and dungeon of calamity hast thou depressed me? what a Sea of troubles hast thou brought ouer me? and what a cloud of destruction hast thou thickened vpon my head? on the
right

Crummes of

right hand standeth Sathan,
and my bad Conscience to
accuse mee; on the left,
Death to destroy mee : a-
boue, Heauen to be shut a-
gainst me : beneath, Hell to
deuoure me : before me, all
my sinnes passed, to con-
demne me : behinde me, my
filthy corruption to attend
me. So that (O Lord) I am
thus iustly tormented, and
pittifully perplexed by rea-
son I haue forsaken my Sa-
uiour, and cast away my
owne soule : I haue not set
a watch before my lips, nor
made a couenant with my
eyes, I haue not kept my
hands from pollution, nor
my feete from running with
theeues

Comfort.

theeues and adulterers: I
haue forsaken the pleasant
dwellings and Courts of
Heauen, and haue chosen
the noysome and stinking
dungeon of Hell: I haue
(O Lord) I haue done all
this to my vtter confusion
and desolation. So that it is
most iust, that I should bee
thus afflicted; yea, tortured
and tormented, and yet for
all this, me thinkes, I should
not despaire, considering
(O Lord) what thou hast
promised, whnt thou hast
performed: didst thou not
in the beginning tell the
Deuill, that the seed of the
Woman should breake his
head? And didst thou not
in

Crummes of

in fulnesse of time send thy
Sonne, to become Man for
our sakes? whose humilia-
tion not onely conquered
the World, Death, and Hell;
but purchased an everlasting
exaltation for himselfe, and
all that belecue in him. I
then belecue, O increase my
faith, and helpe my vnbe-
liefe: that though my finnes
were as red as Scarlet, thou
canst make them as white as
Wooll; and though they
were multiplied as high as
the Hills, and hardned like
the Rockes, yet can thy mer-
cy dissolue and bring them
to nothing: the hope where-
of makes mee presume to
prostrate my selfe before the
Throne

Comfort.

Throne of grace, with confidence that thou wilt pardon my sinnes, heare my payers, and grant my requests. Otherwise (O Lord) how shal I present my selfe before so glorious a Majesty, so vpright a Iudge, so iealous a God, so strict an Auditor, that will take an account of euery idle word we haue spoken, much more of our blasphemous speeches, and vniustifiable actions: therefore I once againe goe out from my selfe, & renounce all worldly meanes, and flee to the faithfulnessse of thy promises, and securitie of thy performances: and so trust in thy mercies
for

Crummes of

forthy glories sake, in the
merits of Christ, for his holy
Names sake, and in the com-
forts of the sacred Spirit for
the Elects sake, and all this
for my soules sake, (for vn-
lesse I can apply it parricu-
larly to my sad heart, there
is no consolation at all :) be-
secching thee still and still to
comfort me, that I may raise
vp my afflicted soule, and be
at last satisfied, that thou
hast spoken peace vnto me,
and not sent me away emp-
tie, hungry, and despised:
Grant this O Lord, for Je-
sus Christs sake, *Amen, A-
men.*

A
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own
more
thou
hand
nor fa
my p
vnder
my ig
not,
and w
prescr
was a
flaue t

Comfort.

*A Prayer and thanksgiving-
for the knowledge wee
haue of Iesus
Christ.*

Despise not (O Lord)
the worke of thine
owne hands, nor aske no
more of me (O Lord) then
thou hast affoorded me: my
hands did neither make me,
nor fashion me, nor lay it in
my power to encrease my
vnderstanding, or enlighten
my ignorance; when I was
not, thou didst frame mee,
and when I was, thou didst
preserue me; yea, when I
was a captiue to hell, and a
flaue to the deuill, yet thou
didst

Crummes of

didst redeeme and release
me : for, Iesus Christ, by thy
appointment, did die for my
redemption : when I wal-
ked in mine owne wicked
wayes, thou didst patiently
indure mee : when I lay
groueling in the shadow of
death, thou didst powerfully
preserue mee : when I
went astray, and a whoring
after my owne inuentions,
thou didst mercifully recall
mee : why then I beseech
thee, seeing thou hast affor-
ded me this knowledge, and
so much grace to confesse
thy mercies, looke vpon thy
beloued Sonne. Behold,
what hee hath suffered, and
what his obedience hath ef-
fecte

fed
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torn
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ting
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with
Sou
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B
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ture
ling

Comfore.

fecte through thy good-
nesse : O behold, and re-
member, how his body was
sprinkled with bloody
sweat, his backe razed and
torne with stripes, his Sides
wounded with a Speare, his
Head bruised with thornes,
his Face defiled with spit-
ting, his Body violently
strained vpon the Crosse,
his Hands and Feet pierced
with nayles, and his very
Soule vexed and excrucia-
ted to the death, and all this
for my sake, and to redeeme
me from hell.

Behold (O good God)
how his Senses were tor-
tured with paine, his Fee-
ling benumbed with sor-
row

Crumpes of

row and vexation, his Hearing troubled with scornes and reproaches, his Eyes dimmed with darknesse, and dazled with the sight of the wicked : his Taste supplied with bitternesse and gall, and his Smelling perturbed with the loathsome fauour of the place ; for hee was Crucified in *Golgotha*, a field of dead mens skuls ; and although (O Lord) thou diddest not leaue his soule in Graue, nor suffer thy holy one to see Corruption : yet diddest thou for the present giue way vnto his torments, till the worke was finished, and thy Iustice satisfied, and all this for my sake, and to

re.

Comfort.

redceme me from hell.

Behold(O Lord)how his
Necke was bowed, his
Head hung, his Breast was
beaten, his Sight waxed
dimme, his Countenance
pale, his Legges and Armes
became stiffe, how hee grie-
ued, how he gasped, how he
cryed my God, and how hee
gaue vp the ghost: behold
how the Heauens mourned,
the Sky was ouer-mantled
with darknesse, the Earth
quaked, the Stones rent a-
sunder, the Graues gaue vp
their dead, and the Sunne
lost his brightnesse, and all
for my sake, and to redceme
me from hell.

Seeing then (my God)
thou

Crummes of

thou hast giuen mee this
knowledge of thy Son and
my Sauour; this Faith, to
beleue in my Redemption,
this light of vnderstanding
to see my saluation: O grant
that it be not in vaine, but
that I may receiue remission
of my finnes by his Death,
and justification by his
Righteousnesse Graciously
welcome home the lost
Sheep and prodigall Sonne,
that hath strayed from thy
Pastures, and consumed his
Portion among Harlots, re-
store me to thy fauour, and
admit of his intercession, that
will haue no deniall, though
I am deformed and wicked,
O heare mee, for his sake,
and

Comfort.

and pittie mee because thou
art a God of Consolation,
let thy Mercies accept of
his Merits, and thy Good-
nesse take in worth my Pe-
nitency : So shall I bee
comforted in the day of
Visitation, and confesse it
is grace enough to desire
Grace, for which illumina-
tion, I still pray vnto thee,
that my sad soule may bee
comforted, and thy holy
Name glorified for euer, *A-*
men.

M

A

Crummes of

*A Prayer for the acknowled-
ging of Gods goodnesse
to Mankinde.*

SEeing it hath pleased
thee (O euerliuing and
euercloving Father) to re-
ueale thy selfe vnto vs by
thy holy Word, and giue vs
this notice, that thou art ho-
ly in thy owne Purity, wise
in Vnderstanding, mighty in
Power, louing in Will, mer-
cisfull in Kindnesse, and glo-
rious in filling the Court of
Heauen with thy Saints. I
beseech thee (O God) guide
mee by this Wisedome,
compell me by thy Power,
attract mee by this Loue,
ouer-

Comfort.

ouercome me by this Mercy, and worke vpon mee by this Kindnesse, that I may lift vp my lumpish soule, banish all brutish affections, remoue the scales of impiety from my blinde eyes, aduance vp my desires, lighten my vnderstanding, and not only behold the liberty thou hast affoorded to my captiued soule, but apprehend the Glory of thy Majesty in Heauen, and so while I am in earth, seeke after nothing but that which is aboue, where thou liuest and raigest for euer.

Oh how gracious hast thou beene to poore afflicted soules, to promise

M 2 them,

Crummes of

them, that whosoever asketh, shall receive, whosoever seeketh, shall finde, whosoever knocketh, it shall be opened vnto him: doubtlesse thou hast a pleasure in giuing, in accepting, in opening the gates of Mercy, behold then I do not onely acknowledge this goodnesse to all Mankinde, but thy particular mercies to my selfe: and whereas I finde the want euen of good desires, I beseech thee supply mee with thy infused Grace: For I seeke my lost selfe, and I seeke thee whom I haue lost: I finde thee in the midst of manifold Compassions, I finde my
selfe

Comfort.

selfe in the snares of temptations and miseries : I finde thee in the Treasure-house of thy Promises, I finde my selfe in the dungeon and Prison-house of my iniquity : I finde thee in the Sanctuary of Heauen, I finde my selfe in the depths of Hell.

Behold, then I craue to seeke both my selfe and thee ; my selfe, as hauing committed many grieuous sinnes, for which I would faine bee directed to the Schoole of Repentance ; thee, as hauing suffered for them, yea, beene brought vnto Death and a grieuous Passion for my sake ; my

Crummes of

selfe in the intricate wood
of Misery and Calamities:
thee in the Majesticke
throne of heavenly Glory:
my selfe either vpon the
dangerous rockes of Pre-
sumption, or in the sinking
boggies of Despaire: thee in
the Paradise of Forgiuenes
and Compassion. Seeing
then thou hast in mercy by
thy promise made thy selfe
a debtor vnto vs, giue mee
leauē to challenge the per-
formance according to thy
owne appointment: thou
hast told vs plainly, That at
what time soeuer a Sinner
doth repent him of his sinne,
thou wilt blot out his ini-
quities, and put away his
trans-

Comfort.

transgressions from thy remembrance, O Lord, I doe repent; and am heartily sorry for offending so good a God; and whereas like a lame Cripple I cannot follow thee to the heavenly Haruest, whereby I am worthy to loose my inheritance, I cannot come to the perfection of Repentance, to the true duties of Contrition: I flye to thy Grace to supply my defects, and beseech thee of thy bounty, by the rich treasure of thy mercies in Chrst, by the largesse of thy promises, cast down thy fauourable countenance vpon me on Earth, that I may lift vp my eyes,

Crummes of

hands & heart, toward thee
in Heauen. Come Lord Ie-
sus, that delightest to bee
with the Children of men,
come quickly, that with the
reiected Woman of *Cana-*
an, I may craue some
Crummes that fall from thy
Childrens table, and then no
doubt, thou wilt bring mee
to a perpetuall Feast, where
thou fittest at thy heauenly
Table, to be serued with all
variety of spirituall dainties,
which grant for Christs
sake, *Amen.*

A most effectuall Prayer a-
gainst the Plague.

O Lord God, great Ie-
houab, *Alpha*, and *O-*
mega,

Comfort.

mega, mercifull Creator, and
Founder of Heauen and
Earth: we wretched, mise-
rable and dejected sinners,
present our selues before thy
heauenly Throne; intreating
thee to looke downe vpon
vs, poore distressed offen-
ders. We confesse we are
vnworthy of the name of
thy Children: We haue de-
spised thy loue, and forsaken
thy wayes; made flight of
thy words, and scorned thy
chastisements, without thin-
king what we deserue: wee
haue not feared thy judge-
ments, nor dreaded thy
threatnings; wee haue not
sought thy fauours, nor li-
stened after thy mercies; we

M 5 haue

Crimmes of

haue winked at our small
sinnes, and smothered our
great sinnes; we haue pro-
mised amendment, but still
continue obstinate; our
thoughts are wicked, our
deeds damnable, our liues
impious, our sayings deceit-
full, our hearts hollow, our
dealings double; we runne
from sinne to sin, as though
there were no hell to swal-
low vs, no deuils to torment
vs, no iudge to terrifie vs;
we feare not hell, nor looke
after heauen; wee haue
crawne downe thy iudge-
ments vpon vs, thou hast
justly sent the Plague of pe-
stilence amongst vs, we de-
serue to bee swept away
from

Comfort.

from the face of the earth. Our finnes are manifold, our transgressions without number ; they haue euen sought for vengeance, and now according to our deserts, thou hast sent the destroying Angell to marke vs out for death. The Graue seekes to deuoure vs, the Belstoule for vs, Death and Time are agreed to carry vs away. Heauen cals for his, and Hell is prepared, our dayes are ended, our glasse is runne, our time is spent, and we canno returue, but forward we must go. If we looke backe, the world refuseth vs ; if forward, the deuils desire vs : onely on thy

Crummes of

thy mercy wee depend for
helpe. O helpe vs good
God; O spare vs sweet Sa-
uiour, and as thou sparedst
in King *Dauids* time, and
chargedst the destroying
Angell to cease, so wee be-
seech thee now to spare our
numbers, cease thy anger,
take wee intreate thee this
plague of pestilence from vs,
withhold backe thy wrath:
and as thou sparedst the re-
penting *Niniuites*, when
they repented, so spare this
Land, and grant that their
repentance may be an exam-
ple that we may do the like,
and liue to repent, mone,
and bewaile our former life
passed, & seeke amendment
for

Comfort.

for a better : to which better life, bring vs Lord wee beseech thee, now, and then hold vs for euer, *Amen.*

A Prayer for all that Trauaile by Land.

O Lord lead mee in the paths of Righteousnesse, and direct my going in the way of truth : We (O Lord) are borne to trauaile, and man hath no certaine place of aboad ; our dayes are like a span, and our liues passe as a Weauers shuttle. O what is man that thou art mindfull of him, or the Son of man that thou regardest him?

Crummes of

him? We are like to a bubble or a blast, wee go hence and are scene no more: O teach vs to number our daies, that wee may walke the pathes of godlinesse: Direct our steppes in thy word of truth, and as thou hast appointed man to bee a Pilgrime, and to trauaile for his liuing, whereof I am one at this present, and sojourne vpon the earth; so (O Lord) guide & gouerne me in my trauaile, that I may goe on with comfort in this my journey. Be thou my God, my helpe, and guide, to direct me aright in my way and businesse, keepe me free from theues and

Comfort.

and mischiese, trouble and
sorrow, that I may haue no
disturbance in my journey,
no lets nor hinderance, no
sorrow nor heauinesse, but
for my sins: and (O Lord)
blesse all my Friends at
home & abroad; and keepe
them & me in perfect health
till my retorne backe. Thou
(O Lord) knowest the sor-
rowes of my heart, and I
cannot expresse my griefes
so well as thou knowest
them: then (O Lord) let me
feele and finde thy comfort;
put good thoughts & god-
ly cogitations alwaies in my
minde, that I may so thinke
vpon heauenly meditati-
ons, that all my thoughts,
words,

Crummes of

words, and workes, may be
wholly pleasing to thee.
Let thy good Angels con-
duct mee and lead me, that
they may be as a Cloud by
day, and as a Pillar by night,
to watch and attend vpon
me, to keepe mee that I fall
not, nor go awrie: and for
my Companions, grant I
may haue a quiet consci-
ence, & a willing minde, to
serue, feare, and obey thee,
and a contrite sorrowfull
soule for sin; and so direct
mee in the wayes of truth,
that I may not stray or goe
awrie, by any by-pathes of
vngodlinesse; but conduct
me in the steadfast waies of
vprightnesse, to strue more
and

A Thankfull Remembrance by water. 1588.

A. J. Hansell Remembrance by water. 1588.



40, with a true

108 Surgeons.

22 Gentlemen to at-
tend the Duke.

50 Servants.

17 Superintendents.

100. Servants to the
office of Justice.

80 Churchmen.

f Warre. 70 Flat bot-
New-Port Haven, and

100. horse. Foote Com-

30 Italians, 60 Spa-

The Pope contributed a

Comfort.

and more to liue, to serue,
feare, and obey thee; and
grant mee to happen vpon
honest, ciuill, & good com-
pany for my Companions,
and a safe returne backe;
grant this, for Iesus Christs
sake, *Amen.*

*A Thanksgining for our de-
liuerance from the Spa-
nish Inuasion in 1688.*

O Lord our God, how
glorious and excellent
is thy name, whose strength
and power extends to the
vtmost parts of the earth,
and whose wonders are
wrought vpon the Seas, and
mira-

Crummes of

miracles vpon the drie
Land, at whose anger the
heauens flye, the earth di-
solues, and the Seas rage &
make a noise; who com-
mandest the raging Tem-
pests, & stillest the blustering
Windes, making them thy
Instruments to fight against
thine Enemies, and helpers
to thy Seruants : who by
thy watery Elements shew-
edst thy power, and decla-
redst thy strength, when we
were beset with feare, our
Beacons burning, our Soul-
diers Marching, our Coun-
tries Mustering, our Armies
Incamping, our Ships prepa-
ring, our Sea-men shew-
ing their skill when wee
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Wine
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Comfort.

were euen faint with sorrow, and feare ouer-runne the Land; when our Enemies Gallies, Galliaffes, and Shippes, came with full sayle for to Assayle vs, with their murthering peeces for to destroy vs by whole multitudes, their whippes to scourge vs, their Scales to marke vs out for Slauery when their Inuincible Nauy had hemmed vs in, when they swelled in their pride, and grew courageous in their pompe of heart; when they set sight vpon our Land and counted all their owne, then the Windes being for them & they in hope of their full expectation

Crimes of

pectation to take our Land
from vs, and to lead vs
captive, to slay our strong
men, to torture our young
men, to rauish our wiues, &
to deflowre our virgins; to
triumph ouer all, and to
tyrannize and swelter them-
selues in blood; when in
heart they thought all their
owne, and to be in the mid-
dest of all their hopes and
joyfull expectations, their
Ships at an Ancor, their Na-
uy being grappled and all
conjoynd in one for our
utter destruction.

Then O Lord God our
heauenly Father, it pleased
thee to looke downe from
thy glorious Throne vpon

vs

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Fire.
Wate
our fi

Comfort.

vs miserable wretches, and
at that instant to put cou-
rage into the heart of our
euer Renowned Kingly
Queene *Elizabeth*, in per-
son to view her Royall Ar-
mie which then attended
the Enemies approaches :
and then (O Lord) when we
made our selues strong by
prayer to thee, and cryed
and called for thy helpe and
succour; then it pleased thee
to put courage in our Cap-
taines, wit and vnderstan-
ding for good projects and
worthy inuentions, yea,
to make the Windes, the
Fire. the Ayre, with the
Water and all, to bee on
our sides and to fight the
Battell

Crummes of

Battell for vs thy poore vn-
worthy seruants; & then by
thy gracious prouidence,
thou puttest feare in our
Enemies hearts; and be-
cause wee might know it
was thy doing, then at
midnight when wee could
not so much as see to fight,
thou senddest a prosperous
Gayle of Winde, with hap-
py flames of Fire, to get vi-
ctory vpon the Water; for
the which most happy victo-
ry, wee had our Enemies
Banners displayd in cheefest
preaching place, and sung a
heauenly Halleluia of praise,
in a remembred Thankful-
nesse euer to haue it in mind
from one generation to an-
other;

Comfōrt.

other; that vpon thee 7 of
August, 1 5 8 8. thou
wroughtest our great deli-
uerance vpon the *Water*, by
Fire. For the which wee
yeeld thee heavenly and
heartly thankes and praise,
now and for euermore, *A-*
men.

*A Thanksgiuing for our
Wonderfull deliuerance
from the horrible
Gunpowder Treas-
son in, 1605.*

O Lord God, great de-
liuerer and defender
of those which alwaies seeke
and trust to thee : Hearken
we

Crymes of

we beseech thee to this our
Thankfull remembrance of
thy great and wonderfull
deliuerance ; and accept our
prayers and praises, and let
them be a holy sacrifice be-
fore thy heauenly Throne of
Majesty. We acknowledge
if thou hadst dealt in Iustice
according to our sinnefull
liues, thou mightest haue at
once smitten our King and
State assunder, and giuen vs
no more a being : For our
Enemies had vndermined
vs, they sate in Counsell a-
gainst the Lord, and his
Annoynted, they made a co-
uenant with hell and the pit
for our vtter destruction,
they had made a strong
comb-

Comfort.

combination, and prouided
hellish powder for our ex-
ecution, they searched out
the foundations of the
deepe, and pierced the
bowels and entrals of the
earth, their counsels and
consultations were hid and
couered in darke obliuion,
and it was past mans finding
out, till thou (O Lord) spake
the word and it was done;
thy eyes did see, and thy
eares did heare, the cryes &
complaints of the poore and
needy; thou brakest the
bonds of the vngodly, and
frustrates the counsel of thy
Enemies; and as for them
which feare thee, thou deli-
uerest them out of the fiery
furnace

Crummes of

furnace : When they cry
and call, thou hearest them,
and grantest their request.
O what is man, that thou re-
spectest him, or that thou so
watchest ouer him ! a bub-
ble, a blast, and seene no
more : Thou hast made the
filly creatures to worke his
ouerthrow ; a Fly, a Gnat, a
Worme to kill him : how
many enemies hast thou ap-
pointed to bring him to his
end. Those which thou hast
made to serue him, thou
cannst make to master him ;
those with which hee may
defend himselfe with, thou
makest to destroy him ; and
such was the malice of our
Enemies, the *Rapists*, that
hadst

Comfort.

hadst not thou beene, wee
had flowne to thee in fiery
Chariots. O what a desola-
tion of misery had salne
vpon vs, if thou hadst not
been on our side, when men
rise vp against vs ! We had
beene swallowed vp quicke;
yea, if thou hadst not beene
on our side ; the dead had
beene raised, and rent asun-
der ; our Tombes & Monu-
ments of Antiquity, had
beene ouerturned in obliui-
on ; our Lawes and Statutes
buried in the dust ; our
whole Land, in misery and
calamity : Sorrow and mis-
chiese had beene our Affo-
ciates ; weeping, mourning,
and lamentation, had possesst

Crimmes of

our streets; desolation, and
feare, and affrightments, had
haunted our old and Anci-
ent Fabrickes; *Treason*, *Ty-
rannie*, and *Oppression*, had
ruled and raigned in our
Land; nay, what more of
those diuellish deeds, or ra-
ther deeds of Diuels had
ouer-mastered vs; when the
Powder, the Faggot, the
Match, and *Faux* that wic-
ked Actor, were all ready,
and staid but his short pe-
riod of time, to haue at
once smitten, or blowne vs
vp with his hellish blast on a
sodaine. At this instant, then
and there it pleased thee, that
those wicked men, which
grew worse and worse to
doe

Comfort.

deceiue, were deceiued, and
the same *Pit* which they
made for others, themselves
fell in it; and then by thy
sacred prouidence and po-
wer, didst thou deliuer our
Enemies into our hands:
then didst thou abate their
pride, asswage their malice,
checke and controule their
high and haughty lookes;
& by those like Instruments
which they had prepared to
worke our deaths and ouer-
throw, by the same were
they ouerthrowne & came
by their death: as by Pow-
der they intended to blow
vs vp, so didst thou first a-
maze them with a blast, and
by it were sent to their last

N 3 home;

Crimmes of

home; as they made Wood
a colour to hide their ma-
lice vnder, so some perished
by wood: those Instru-
ments, as Powder, Wood,
& Fire, which they wrought
to be our destruction, by the
same meanes were they de-
stroyed: So that all the
world may see, that with an
out-streched Arme thou
tookest hold on vs, and thou
alone wast our deliuerer.
For which deliuerance, vp-
on the 5. of *November*,
1605. we sung praise, and
expressed our joy, with
Boonfiers and praises to thy
holy name. And in remem-
brance hereof, is this thus
expressed, to the memory of
po-

Comfort.

posterity: and grant Lord
God we beseech thee, that
wee may euer continue
thankfull to thee for the
same, through Iesus Christ
our Lord, *Amen.*

*A Thanksgiving for deliue-
rance from the Plague,*

1625.

O Father of mercy, and
God of all consolati-
on, our onely comfort, suc-
cour, anchor, hope & hold,
true fortresse, and strength
our helpe in time of neede?
We miserable sinners, where
shall we flye but vnto thee?
Therefore heere vpon the
N4 bended

Crammes of

bended knees of our soules,
wee giue thee most hearty
thankes for these vnspeak-
ble blessings, with which
thou hast continually pre-
serued and kept vs : wee are
here driuen backe by thy
powerfull prouidence, to
remember our distractions,
when with frighted horror
and fearefull deaths, thou
sents abroad thy destroying
Angell, with his drawne
sword in the midst of our
Cities ; when death had
mustered part of this Land,
and when thou camest ri-
ding vpon the wings of the
Cherubims : then when our
sinfull liues were taken, and
our hearts smitten with
feare ;

Comfort.

feare; when wee looked e-
uery houre to fall into the
pit and to be swallowed vp
of the graue: when Hea-
uen stood open to receiue
the happy, and Hell gaped
to receiue the vngodly;
when the bells were still
towingling, and our hearts al-
waies mourning, our eyes
euer weeping, & our joynts
smitten with feare; when
woe and misery were our
companions, and sighes and
sobs our best comforters,
when griefes and lamenta-
tions were our daily objects,
when wee esteemed the
drosse of this world, worth
nought; when wee would
haue giuen all that euer wee

N. 5. had,

Crummes of

had, so we might haue bribed death, to haue had conditions for longer life: when the noysome Pestilence raged in our Land, taking the rich with the poore, the aged with the young, leauing their houses desolate, and filling our Church-yards with the dead: when thy angry countenance was bent against vs, whilst we were almost past hope: when in our iudgement it was most likely to increase, then when we were in the midst of this misery, thou remembredst thy mercy: then thou of thy great goonesse and free bounty, turnedst thy fury to leniency; and when in iustice

THE BREVVITIE OF
Mans life.

Like as the Damaske Rose you see,
Or like the blossome on the Tree,
Or like the dainty flowre of May,
Or like the morning to the day,

Or

CHARLES OF GLOUCESTER

CRVMMES OF COMFORT.

Or like the Sunne, or like the Shade,

Or like the Gourd which *Jonas* had:

Euen such is Man; whose thred is spun,
Drawne out, and cut, and so is done.

The Rose withers, the Blossom blasteth,

The Flower fades, the Morning hasteth:

The Sun sets, the Shadow flies;

The Gourd consumes, and Man he dyes.

Like

CRVMES OF COMFORT.

Like to the grasse that's newly sprung,
Or like a Tale that's new Bebung;
Or like the Bird that's here to day,
Or like the pearled dew of May;
Or like an houre, or like a span,
Or like the singing of a Swan:
Even such is Man, who liues by breath;
Is here, now there: so life, and death.

The

CRVMMES OF COMFORT.

The grasse withers, the tale is ended:
The Bird is flowne, the Deaw's ascended,
The Houre is short, the span not long;
The Swan's neere death: Mans life is done.
Like to the Bubble in the Brooke,
Or in a Glasse much like a looke,
Or like a shuttle in Weavers hand,
Or like a writing on the sand,

Or

CRVMMES OF COMFORT.

CRVMES OF COMFORT.

Or like a thought, or like a dreame,
Or like the glyding of the streame:
Euen such is Map, who liues by breath;
Is here, now there: so life, and death.
The Bubble's cut, the look's forgot,
The Shuttles flung, the writing's blot,
The thought is past, the dreame is gone:
The water glides; Mans life is done.

Like

CRVMES OF COMFORT.

Like to an Arrow from the Bow,
Or like swift course of watery flow,
Or like the time 'twixt flood and ebbe,
Or like the Spiders tender webbe,
Or like a Race, or like a Gole,
Or like the dealing of a Dole :
Euen such is Man, whose brittle state
Is alwayes subject vnto Fate.

The

CRVMES OF COMFORT,

CRVMMES OF COMFORT,

The arrow's shot, the flood soone spent,
The time no time, the web soone rent,
The Race soone run, the Goale soone won,
The Dole soone dealt, Mans life first done.
Like to the lightning from the skie,
Or like a Post that quickē doth hie,
Or like a quauer in short song,
Or like a journey threc dayes long,

Or

CRUMMES OF COMFORT,

Or like the snow when Summers come,
Or like the Pearre, or like the Plum:
Euen such is man who heapes vp sorrow,
Lives but this day, and dyes to morrow.
The fighting's past, the Post must go,
The song is short, the journey's so.
The Pearre doth rot, the Plum doth fall,
The Snow dissolues, and so must all.

CHAP. FINIS.

CAVNMES OF COMFORT.

Like to the Seed put in Earths wombe,
Or like dead *Lazarus* in his tombe;
Or like *Tabitha* being asleepe,
Or *Jonas*-like within the deepe;
Or like the Night, or Stars by day,
Which seeme to vanish cleane away:

O

FINIS

CRVMES OF COMFORT.

Euen so doth Death, Mans life bereaue,
But being dead, doth Death deceaue.
The Seed springeth, and *Lazarus* standeth,
Tabitha wakes, and *Ionas* landeth;
The Night is past, the Stars remaine,
So Man that dyes, shall liue againe.

Dum spiro, spero.

FINIS.

Graces.

A Prayer before meate.

O Mercifull and hea-
uenly Father, who
giuest foode to euery li-
uing Creature, and with-
out whom, nothing can
liue, blesse and sanctifie
our meates and drinckes,
which wee are now about
to receiue: that they may
turne to the good nourish-
ment of our bodies, wher-
unto thou hast appointed
them, that wee acknow-
ledging thy gracious good-
nesse, in prouiding so libe-
rally

Graces.

rally for our bodies, may
with cheerefull hearts be
lifted vp, earnestly to
long after the foode of
our Soules, whereby wee
may bee fed eternally,
through Iesus Christ our
Saniour, Amen. God
saue his Church, our
King, and Realme, and
send vs peace in Christ,
Amen.

A Thankesgiuing after
meate.

O Heauenly Father,
for these thy bene-
fiss

Graces:

fits, wherewith thou hast
now sufficiently fed our
bodies, wee beseech thee to
make vs thankfull. And
as we feele the sweetnesse
of them, pleasant unto our
bodies: so we beseech thee
good Lord, that the foode
of our soules may bee as
pleasant and comfortable
unto our soules, and that
wee may with as carefull
hearts, provide for the
nourishment of our soule,
as we are carefull for our
bodies: till it shall please
thy Maiesty, to bring
vs to the place where wee

Graces.

*shall neuer hunger, nor
thirst more, but liue eter-
nally, through Iesus Christ
our Saviour, Amen.*

*God forgiue vs our
sins, increase our Faith,
and giue grace to bring
forth the right fruits of
Faith, Amen.*

Grace before meate.

O Lord God, blesse and
sanctifie we beseech
thee these thy good Crea-
tures, which thou hast
pro-

Graces.

nor provided for our nourish-
e eter- ment, make them fit food
Christ for our bodies, that by the
men. strength of them, our
our Soules may bee quickned,
aith, and made more apt and
ring able to serue thee, and
s of grant (O Lord) that as
wee receiue this naturall
food into our bodies; wee
may feele the heauenly
Crummes of Comfort
powred upon our Soules,
that both Soules and bo-
dies being fully satisfied,
may be as fully made holy
to serue thee, for euer and
euer, Amen.

Graces.

Grace after meate.

O Lord, wee gine thee
heauenly and hearty
thankes, for all thy bles-
sings & benefits bestowed
vpon vs, and beseech thee,
that as thou hast fed our
bodies with corporall food,
so thou wilt feede our
soules with thy heauenly
Graces, and food of thy
word : And grant (O
Lord God) that as thou
hast beene mindfull of vs
in satisfying our hunger,
and

Graces.

and supplying our wants :
we may be mindfull of our
poore Brethren, in affoor-
ding them such comfort,
as our Ablity can per-
forme : and that wee may
both enioy these temporall
and spirituall Blessings,
send Peace and Plenty a-
mongst vs : Keepe and
defend thy Church, with
euery Member of the
same, and helpe the poore
and such as stand in need
of comfort. Wee beseech
thee succour all that bee in
want : Replenish the sad
heart with ioy, cloath the

Graces.

Naked, release the Prisoners, relieue the Fatherlesse and widdowes, and send vs all so much grace, that the Rich may remember the Affliction of Ioseph; and the poore be contented with that portion, which thou hast appointed: Grant this (O Lord God) for Iesus Christs sake, and thy Sanctifying Spirit, both now and euermore, Amen.

THE



THE TABLE.

VV *What Prayer is.*
What times are appointed for Prayer.

The meanes to stir vp our dull and heauie hearts to Prayer, are three.

How to prepare our selues before Prayer.

What gesture we are to vse in Prayer.

The manner how we ought to conceiue of God in Prayer.

When to vse our Trance or Soliloque.

What our ejaculations are.
Why

The Table.

*Why God sometimes doth.
not, nor will not heare our
Prayers.*

*How God heares our prai-
ers, and grants our requests.*

*When God will not heare
us at all, but reiects our
prayers.*

The Readers prayer.

A preparation to prayer.

*A speciall remedy for a
sicke soule.*

*A Morning prayer at our
first waking from sleepe in our
bed.*

*A Morning prayer for a
single man or maiden.*

A Morning prayer.

An Euening praier.

*A Morning prayer for
seruants.*

An

The Table.

*An Evening prayer for a
servant.*

*A Munday morning
prayer.*

*A Prayer to be said when
we wash in the morning.*

A Noone prayer.

*An Evening praier for
Munday.*

*A Trance or Soliloque at
midnight.*

*A Morning prayer for
Tuesday.*

*A Prayer to be said when
we wash in the morning.*

*An Evening prayer for
Tuesday.*

*A Trance or Soliloque at
midnight.*

*A Morning prayer for
Wednesday.*

A

The Table.

*A Prayer to be said when
we wash in the morning.*

*An Evening prayer for
Wednesday.*

*A Trance or Soliloque at
midnight.*

*A Morning prayer for
Thursday.*

*A Prayer to bee said when
we wash in the morning.*

A Noone praier.

*An Evening prayer for
Thursday.*

*A Trance or Soliloque at
midnight.*

Friday Morning prayer.

*A Prayer to bee said when
we wash in the morning.*

A Noone Prayer.

*An Evening prayer for
Friday.*

The Table.

*A Trance or Soliloque at
midnight.*

Saturday Morning praier.

*A Prayer to be said when
we wash in the morning.*

A Noone prayer.

Saturday Nights praier.

*A Trance or Soliloque at
midnight.*

Sunday Morning praier.

*A Prayer to bee said when
we wash in the morning.*

A Noone prayer.

A Sunday Nights praier.

*A Trance for Sunday
night at midnight.*

The sicke mans prayer.

*A Prayer at the houre of
death.*

*A prayer for all in distresse
at Sea, by storme and tempest.*

A

The Table.

*A warning Trance before
the praier of Remission.*

For Remission of sinnes.

A praier for Gods graces:

*A prayer for a quiet con-
science.*

A prayer before a Sermon.

A prayer after a Sermon.

*A prayer to bee said of all
that are fallen into pouerty.*

A prayer in prosperity.

*A prayer against wicked
and carnall imaginations.*

A godly praier.

*A praier to be used before
Catechising.*

*A praier to bee used after
Catechising.*

*A forme of Thanksgiuing
and Praier, to bee used of all
Christians in their Families.*

A

The Table.

*A Praier to bee duly said
Morning and Euening.*

A Heavenly Meditation.

A praier in time of War.

*A praier to bee said before
the receiuing of the Commu-
nion.*

*A Praier and Tbanksgi-
uing after the receiuing of the
holy Communion.*

*Holy Sentences, or castings
out of distressed Soules, called
by the Fathers godly Eiacula-
tions.*

*A praier for sanctifying
graces.*

*A prayer, or confession of
sinnes, with request for mercy.*

*A prayer and Thanksgi-
ning for the knowledge wee
hane of Iesus Christ.*

A

The Table.

*A praier for the acknow-
ledging of Gods goodnesse to
Mankind.*

*A most effectuall prayer a-
gainst the Plague.*

*A Praier for all that tra-
uaile by Land.*

*A Thankesgiuing for the
deliuerance from the Spanish
Inuasion in 88.*

*A discription of the Spanish
strength in a Plate.*

*A Thanksgiuing from our
wonderfull deliuerance from
the Powder Treason, 1605.*

*A description of it in a
Plate.*

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uerance from the Plague
1625.*

*A Miracle of mercy, with
the*

the
dyed

Ve

mans

A

A

meate

Gr

Gr

The Table.

*the numbers of them that
dyed of the plague in a Plate.*

*Verses of the breuitie of
mans life.*

A praier before meate.

*A Thankesgining after
meate.*

Grace before meate.

Grace after meate.

FINIS.
